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# ASSOCIATION OF AMERICAN COLLEGES BULLETIN

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NUMBER 4



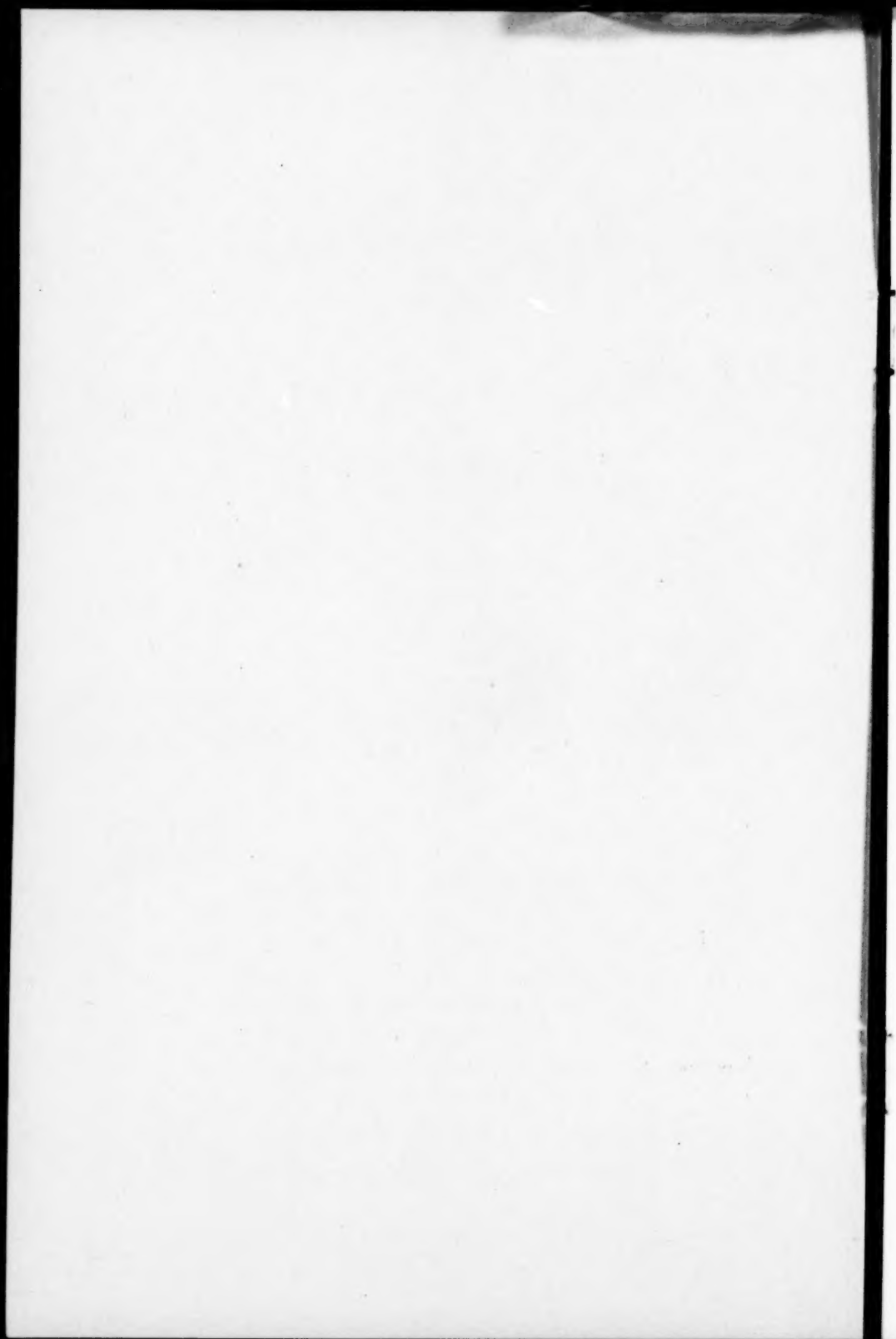
**In Search of Leadership  
On Conversation, Chiefly Academic  
Scholars and Schoolmen**

*Annual Meeting, The Statler, Washington, D. C.  
January 11-13, 1955*

**DECEMBER, 1954**

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# *Association of American Colleges Bulletin*

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DECEMBER, 1954

NUMBER 5

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Edited by

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THE BULLETIN is published four times a year—in March, May, October and December. Its emphasis is on description and exposition, not primarily on criticism or controversy. The March issue regularly carries the Proceedings of the Annual Meeting of the Association. Leaders in the college world contribute to every issue.

*Annual Subscription Rates:* Regular \$3.00; to members of Association colleges special rates are offered: individual subscriptions, \$1.00; ten or more club subscriptions, mailed in one package for distribution at the college, 50 cents each. Address the Association of American Colleges, 726 Jackson Place, N.W., Washington 6, D. C.

THE BULLETIN will be available in 1954 in microfilm edition through University Microfilms, 313 North First Street, Ann Arbor, Michigan.

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## EDITORIAL NOTES

**A**S ANNOUNCED PREVIOUSLY, OUR NEXT ANNUAL MEETING WILL BE HELD AT THE STATLER, WASHINGTON, D. C., JANUARY 11-13, 1955. THE THEME WILL BE "LIBERAL EDUCATION AND AMERICA'S FUTURE." AN OUTLINE OF THE PROGRAM HAS ALREADY BEEN SENT YOU BY MAIL.

**T**HE TEACHING *of the Social Sciences in the United States* not only serves as a guide to those who wish to visit or study at American universities, but is a general introduction to the main problems and developments taking place in the domain of the social sciences in present-day America. Columbia University Press, New York.

**A**CCENT ON TEACHING, EXPERIMENTS IN GENERAL EDUCATION, edited by Dr. Sidney J. French, Dean of Rollins College, is a practical and useful volume which offers constructive proposals for a fresh approach to the humanities, the natural sciences, the social sciences and administration. It is a comprehensive presentation which should be of interest and help to college faculties concerned with improvements in curriculum and in instructional techniques. Harper & Brothers, New York.

**I**NTRODUCTION TO CONTEMPORARY CIVILIZATION IN THE WEST, Volume I, Second Edition, is a source book of broad range and perspective prepared by the Contemporary Civilization staff of Columbia College, Columbia University. The Committee, whose work this edition represents, had as their aim to embody not historical curiosities, but ideas that have persisted through the ages. Beginning with medieval times, but citing the classical influence of such men as Plato, Aristotle and Cicero, the readings cover the period up to and including the French Revolution. Columbia University Press, New York.

**P**ERSISTENCE OF ATTITUDES OF COLLEGE STUDENTS FOURTEEN YEARS LATER by Erland N. P. Nelson of the University of South Carolina is one of the recent Psychological Monographs published by The American Psychological Association, Inc., 1333 16th Street, N. W., Washington 6, D. C. Price \$1.00.

**WHERE TO BUY SUPPLIES FOR EDUCATIONAL INSTITUTIONS**, first issued 20 years ago and now in its 14th edition, is a handy reference guide which includes listings of associations, foundations, yearbooks, periodicals, information bureaus, publishers and reference books. Porter Sargent Publishers, Boston.

**THE ROCKEFELLER FOUNDATION** made grants totaling \$6,263,622 in the second quarter of 1954. Among the recipients are the Russian Institute of Columbia University which received \$375,000, Harvard Medical School, \$275,000, and University of Illinois, \$100,000 for dairy science research.

**THE DEPARTMENT OF AGRICULTURE** makes available each month a "Plentiful Foods List," of foods which are expected to be in the most plentiful supply for the following month. You may be interested in passing this information on to managers of your cafeterias with the suggestion that if they are interested, they may receive this monthly list by addressing: Tom B. Atkins, Food Trades Representative, Food Distribution Division, U. S. Department of Agriculture, 14th & C Streets, S. W., Washington 25, D. C.

**DICTIONARY OF LINGUISTICS** by Mario A. Pei and Frank Gaynor is a useful work which gathers in one volume definitions of terms which have heretofore appeared in scattered volumes and different linguistic periodicals. Philosophical Library, New York.

**FINANCING THE COLLEGE EDUCATION OF FACULTY CHILDREN** by Francis P. King is a study conducted by Teachers Insurance and Annuity Association for The Fund for the Advancement of Education which presents a specific recommendation as to foundation support for the Faculty Children's Tuition Exchange. Other areas which might be investigated are also mentioned. Henry Holt and Company, New York.

**IS THE COMMON MAN TOO COMMON** contains contributions by a group of 12 distinguished writers and thinkers who have written on where the emphasis on the common man and his tastes is leading us culturally. Among the contributors are A.

Whitney Griswold, C. W. de Kiewiet and Joseph Wood Krutch. University of Oklahoma Press, Norman.

**THE NEW SOUTH AND HIGHER EDUCATION**, a Symposium and Ceremonies Held in Connection with the Inauguration of Luther Hilton Foster, 4th President of Tuskegee Institute, is devoted to analyzing and discussing the implications for higher education of the changing socio-economic conditions of the South. Tuskegee Institute, Alabama.

**THE WORLD SINCE 1910** by Walter Consuelo Langsam, 7th edition, is a valuable study on world affairs from 1919 to the present time. The Macmillan Company, New York.

**THE LIMITS OF FOREIGN POLICY** by Charles Burton Marshall which is composed of five lectures given at Hollins College is a searching reappraisal of the facts of life which govern our relations with the rest of the world. Henry Holt and Company, New York.

**INTRODUCTION TO ECONOMICS** by John V. Van Sickle and Benjamin A. Rogge is an excellent introduction to the vast field of economics. D. Van Nostrand Company, Inc., New York.

**THE AMERICAN KOREAN FOUNDATION** of New York City, as a part of the \$3,500,000 program which it has conducted in Korea during 1953, has supplied professional libraries to 20 Korean teacher-training institutions, made possible post-graduate study in the United States for Korean educational leaders, provided scholarships for 60 students in Korean colleges, established a center for the advanced teaching of English at Seoul National University and is paying the tuition to permit 2,500 Korean orphans to attend Korean public schools.

**WESTERN INTERSTATE COMMISSION FOR HIGHER EDUCATION** comprising Arizona, Colorado, Idaho, Montana, New Mexico, Oregon, Utah and Wyoming has voted to study means of pooling the educational resources of their colleges. The study will begin with a detailed survey of such practices and fees now current in dentistry, medicine and veterinary medicine. The problem of pooling educational resources arises because not

every state can afford the finest facilities in all fields of education, Thomas L. Popejoy, president of the University of New Mexico and chairman of the conference, has explained.

**THE LARGEST FOOTBALL PROGRAM** in the history of the University of Delaware, which is unique in that it carries educational topics as well as pictures of players and lineups, has been authorized by President John A. Perkins. A contribution entitled "Today's Score and More" by Dr. Perkins presents some problems facing higher education.

**THE ALFRED P. SLOAN FOUNDATION** has announced a broadening of its national scholarship program to include seven institutions with curriculums in liberal arts and sciences in addition to four schools of technology. The scholarships are known as the Alfred P. Sloan National Scholarships in honor of Alfred P. Sloan, Jr., president of the foundation and board chairman of the General Motors Corporation. The net outlay for the project is expected to be about \$350,000 a year, and stipends of the scholarships will vary from \$200 to \$2000 a year and may be renewed to cover the four-year college period. Besides possessing a strong academic record, candidates must offer evidence that they are likely to become leaders in their communities, in their future occupations and in the affairs of the nation. Applications for scholarships should be sent to the eleven participating institutions. The liberal arts institutions now included in the program are Albion College, Albion, Michigan; Amherst College, Amherst, Massachusetts; Dartmouth College, Hanover, New Hampshire; Oberlin College, Oberlin, Ohio; Stanford University, Stanford, California; Wabash College, Crawfordsville, Indiana and Williams College, Williamstown, Massachusetts. The four schools of technology are California Institute of Technology at Pasadena, California; Carnegie Institute of Technology, Pittsburgh, Pennsylvania; Cornell University College of Engineering, Ithaca, New York and the Massachusetts Institute of Technology at Cambridge, Massachusetts.

**HISTORY OF HUNTINGDON COLLEGE, 1854-1954**, is a graphic narration by Professor Rhoda Coleman Ellison of the vicissitudes of a college foundation in Tuskegee, Alabama, a hundred years ago and moved to Montgomery some fifty years later



when economic and social forces left a famous antebellum community off the main arteries of transportation. The college had its beginnings under the auspices of the Alabama Conference of the Southern Methodist Church under whose aegis it still operates. Its distinguished first president was Andrew Adgate Lipscomb, a native of Georgetown, District of Columbia, and a minister of the Methodist Protestant Church in the Baltimore and Washington areas before he was assigned to the Montgomery Methodist Protestant Church in 1842. After declining the offer of a professorship of English at the University of Alabama, he founded the Methodist Institute for Young Ladies in Montgomery which he operated until he became president of the college at Tuskegee in 1854 which position he left in 1859 to become president of the University of Georgia. After heart-breaking struggles incident to the War Between the States the college took on a new lease of life under John Massey in 1876. He served as president for 33 years and on his retirement urged the transfer of the institution from Tuskegee to Montgomery. After more ups and downs the institution has attained its place in the sun under the present president, Hubert Searcy, who in the past 11 years has brought respect for the colleges through noteworthy financial advancement and recognition in the academic world. University of Alabama Press, University, Alabama.

**THE HISTORIC PRIVATE PAPERS OF THE ADAMS FAMILY**, which reflect the actions, thoughts and feelings of four generations of distinguished Americans from pre-Revolutionary times through World War I, will be opened to scholars and published for the general public. A long-range research, editing and publishing project is being sponsored by the Adams Manuscript Trust, the Massachusetts Historical Society, Harvard University and *Life Magazine*. The more than 300,000 manuscript pages of public and private papers are considered the greatest private collection of source material on American history. Dr. Lyman H. Butterfield, Director of the Institute of Early American History and Culture at Williamsburg, Va., has been appointed editor in chief of the papers and the central task of editing is expected to take at least 15 years. A microfilming project, which is being carried out by the Massachusetts His-

torical Society, was begun with grants from the American Philosophical Society and the American Academy of Arts and Sciences. The microfilms will be made available to scholars through 16 major research libraries across the country.

**A**TLANTIC MONTHLY MAGAZINE is again sponsoring its nationwide Creative Writing Contests for College, High School, and Private School Students. The closing date for college students is March 18, 1955, and for high school and private schools, March 25, 1955.

**C**ARNEGIE CORPORATION OF NEW YORK has announced the following grants: \$250,000 to Yale University for the teacher-training program; \$107,000 for the University of Minnesota which will use part of the grant for a pilot study of science and technology as influential sources in American life; \$90,000 to the University of Nebraska for a community education program; \$40,000 to the University of Wyoming for support of a program in international affairs; \$30,000 to Reed College for two-year support of a senior course in general education; \$20,000 to Dartmouth College for the Russian studies program; \$19,250 to Haverford College to modernize undergraduate courses in mathematics and biology; \$12,000 to Tufts College for research on posture; \$9,000 to Harvard University toward expenses of a conference on teaching law as a part of general education; \$9,000 to Columbia University toward publication costs of a variorum commentary on the poems of John Milton; \$5,000 to Northwestern University for comparative political studies in Africa.

**F**ORD FOUNDATION has announced the opening of its Foreign Study and Research Fellowship competition for the academic year 1955-56. The awards are for study and research dealing with three areas: Africa, Asia and the Near East, and Soviet Russia and Eastern Europe. Details and application forms may be obtained from The Ford Foundation, Foreign Study and Research Fellowship Program, 477 Madison Avenue, New York 22, New York. The deadline for filing applications is January 7, 1955.

**A.** W. MELLON EDUCATIONAL AND CHARITABLE TRUST, the Sarah Mellon Scaife Foundation and the Rich-

ard King Mellon Foundation, all of Pittsburgh, have granted the University of Pittsburgh Medical School \$15,000,000.

**J**OHAN D. ROCKEFELLER, JR. has granted Harvard University Divinity School \$1,000,000.

**C**OLLEGE TEACHING AS A CAREER, Its Opportunities, Qualifications and Rewards, prepared by The Committee on Graduate Study of the Ohio College Association, is a contribution to the recruitment of undergraduate students who possess the intellectual and personal qualifications necessary for good college teachers. An aid to counselors in vocational guidance as well, this pamphlet has been prepared to present the principal opportunities, demands and rewards of college teaching. Copies may be ordered from the Ohio College Association, 847 College Avenue, Wooster, Ohio. The price for single copies for principals of Ohio high schools and staff members of institutions in the Ohio College Association is 25¢, and for all others, 50¢. A price schedule for additional copies is printed in the booklet.

## HOPE OF THE WORLD

GEORGIA HARKNESS

Hope of the world, Thou Christ of Great Compassion,  
Speak to our fearful hearts by conflict rent.  
Save us, Thy people, from consuming passion,  
Who by our own false hopes and aims are spent.

Hope of the world, God's gift from highest heaven,  
Bringing to hungry souls the bread of life,  
Still let Thy spirit unto us be given  
To heal earth's wounds and end her bitter strife.

Hope of the world, afoot on dusty highways,  
Showing to wandering souls the path of light;  
Walk Thou beside us lest the tempting byways  
Lure us away from Thee to endless night.

Hope of the world, who by Thy cross didst save us  
From death and dark despair, from sin and guilt;  
We render back the love Thy mercy gave us;  
Take Thou our lives and use them as Thou wilt.

Hope of the world, O Christ, o'er death victorious,  
Who by this sign didst conquer grief and pain,  
We would be faithful to Thy gospel glorious:  
Thou art our Lord! Thou dost forever reign!

The above hymn won first place among 500 entries in a contest sponsored by the Hymn Society of America. The purpose of the contest was to recognize the Second Assembly of the World Council of Churches. This prayer hymn can be sung to the tune "Ancient of Days" or "Donne Secours."  
From *The Sabbath Recorder*, Plainfield, N. J.

## WASHINGTON COLLEGE COMMENCEMENT ADDRESS

DANIEL Z. GIBSON, PRESIDENT

**M**R. PRESIDENT, Mr. Governor, distinguished guests and friends: On this occasion and in this presence I have been persuaded to give the Commencement address for one reason. In the fall of 1950 I entered Washington College as a freshman president. That same fall most of the young people we are honoring today also entered Washington College, also as freshmen. In my own mind, at any rate, I have no doubt who has learned the most in these four years, though I'm sure these graduates might disagree with me. For the class, for me, and for our college they have been good and even exciting years. I know that they leave these halls today as deeply attached as I have become to this venerable yet youthful college, as proud of its liberal tradition which extends back 172 years.

So it is that I feel that the members of the Class of 1954 are my classmates. And for that reason I am emboldened to speak.

In a world which, in your time, has seen the most destructive war in history, and which today is torn with suspicion, doubt, warring political philosophies, recriminations and hatred—forces which threaten to subvert our entire civilization—it would not be realistic to offer you comfortable words. It is probably expected that I should talk to you about some of the great dramatic issues of our time. There is God's plenty of them, you know that. I could charge you, the Class of 1954, with the mighty responsibility to cope with these issues. I could even say, as many a Commencement speaker has said before me, that no generation has confronted so great, so inspiring a challenge. If I did so, you would not be impressed by the obvious.

I have chosen rather to recall to you that simple passage in the First Book of Kings:

NOTE: President Eisenhower, who was present at this Commencement, commented as follows on President Gibson's address: "And now it would seem improper, I think my young graduating class, if I should leave without a word to you directly. During these 172 years you have heard many—or our colleagues have heard—many Commencement orations, none better than you have heard today from your President."

And, behold, the Lord passed by, and a great and strong wind rent the mountains and broke in pieces the rocks before the Lord; But the Lord was not in the wind:

And after the wind an earthquake: but the Lord was not in the earthquake:

And after the earthquake a fire: but the Lord was not in the fire:

And after the fire a still small voice.

It is particularly easy for us today to forget the still small voice. It is easy to become so obsessed with the great wind, the earthquake and the fire, the glare of publicity and the clangor of mighty forces, that we forget that the simple things of life are for us as individuals the important things. Even for our world they remain the important things. They have been so since man came out of the primordial dust and slime. Writing in 1915 when all Europe was wracked and torn by World War I, Thomas Hardy penned three stanzas:

Only a man harrowing clods  
In a slow silent walk  
With an old horse that stumbles and nods  
Half asleep as they stalk.

Only thin smoke without flame  
From the heaps of couch-grass;  
Yet this will go onward the same  
Though Dynasties pass.

Yonder a maid and her wight  
Come whispering by:  
War's annals will fade into night  
Ere their story die.

These things, these still small things, are now, ever have been, and ever will be the bedrock of life. We neglect them at our peril. I confess to you my belief that at least half the inmates of our mental institutions are there because they lost touch with the strength that lies in these things. Simple things like the early morning sunrise through the lindens there on the Hill, the taste of food when you are hungry, the smell of leaves burning in the fall, the call of wild geese overhead, the cool kiss of water on a hot summer's day—all the things the poets from Sappho and Horace to Wordsworth and MacLeish have reminded us and

reminded us not to forget—these are the reality and the essence of life, these small, simple things.

The world is too much with us. Late and soon,  
Getting and spending we lay waste our powers;  
Little we see in Nature that is ours;  
We have given our hearts away, a sordid boon.  
This Sea that bares her bosom to the moon;  
The winds that will be howling at all hours,  
And are up-gathered now like sleeping flowers—  
For this, for everything we are out of tune,  
It moves us not . . . .

—William Wordsworth

Often in the hurly-burly of everyday life, its infinite demands and detractions and distractions, even in our religion itself, we lose sight of these simple things. Do you remember the story of Antaeus, the giant wrestler of Greek mythology? When Hercules met and grappled with him, he discovered that whenever Antaeus fell to earth, or even touched the earth, his strength was instantly renewed. For the Earth, as Hercules finally learned, was the mother of Antaeus, and she gave him fresh life and strength when he touched her. When the Psalmist said "I will lift mine eyes to the hills whence cometh my help," he knew what the Greeks had meant.

We say, and say rightly, that our democracy is founded upon principles which are God-given. We believe in the worth and the rights of individual men. The greatness and the strength of the United States rests in those individuals. You are a part of that strength. You may not be asked to shoulder individually the mighty responsibility of guiding our nation. Your lot may be humbler; but that is not to say, in this democratic country, that it will be less important. I frequently think of the story of the well-known Eastern women's college, in whose application for admission occurred the question: "Is she a good leader?" This question was to be answered by some person well acquainted with the applicant. One of the respondents for a particular girl replied in that space: "No, but a fine follower." The director of admissions immediately wrote: We have accepted 324 leaders for our next year's class of 325 girls. We shall be delighted to have at least one good follower."

In the presence of these distinguished guests and before these many representatives of the press, it may be inhospitable to suggest that the most important things in your life and in the life of our nation and our world are not necessarily those which catch the headlines. They are not the whirlwind, the earthquake, the fire, but rather the still small voice. The still small voice is the obscure farmer on his acres in Iowa, the merchant in his store in New England, the housewife on the school board in Texas, the salesman on his route in Virginia, the doctor on his rounds in California—and, yes, the recruit polishing his rifle in Georgia and the sailor chipping paint in Brooklyn Navy Yard. The still small voice is you day after tomorrow or year after next learning to find your place in that new world which today is for you commencing.

For your world is not the 160,000,000 people in the United States or the several billions who inhabit the globe. Your world is your parents, your family, your friends, your neighbors, the people you work with, the man or woman you chat with on the street corner while waiting for your bus. That is the only world you ever really know or that knows you.

But, I repeat, you are none the less important. This America we love and wish to make better is not—I hope our guests will pardon me this—is not Washington, D. C. It is the people in the song you are about to hear. It is a thousand thousand small worlds the size of the one you will live in and will help create and mold. If our America and our great world of nations is to survive our present crisis and become better and more peaceful, the result will be created by the little nameless acts of kindness and of love of a host of plain neighbors.

With all our present-day emphasis on social organization, in which even our charitable impulses are encouraged to lose their individuality, we are in danger of forgetting the simple truth I have suggested: that the hope both of this world and the next is locked tight within the breast of individual men and women; that if the world is to be saved, the individual will save it—not by some great Napoleonic feat, not by organizing some new philanthropy or sect, but by the pervasive ever-widening ripple of influence from each man and woman living his daily life the best he knows how, as lovingly, understandingly and ideal-



istically as possible. As Thoreau said, "I would not subtract anything from the praise that is due philanthropy" [no college president could afford to do that] "but merely demand justice for all who by their lives and works are a blessing to mankind." This is the real grass-roots revolution, the only one ultimately significant. Even as college graduates you can accomplish no greater feat than the contribution you make to this revolution. As college graduates, however, with the advantage of a broader perspective of history, a perhaps greater understanding of people and issues and a superior articulateness, you can exert in your little world a greater and a more liberalizing influence than those who have not had your advantages. You can bring to it not only sweetness but light, not only kindness and sympathy, but intelligence and understanding.

Professor Eddy of Dartmouth once remarked of Jonathan Swift that he was an inverted sentimentalist. The sentimentalist, said Eddy, loves mankind, but often cannot get along with Tom, Dick and Harry. Swift, on the other hand, thought mankind a pretty detestable creature; but he loved Tom, Dick and Harry. No man ever really deals with the world: he deals with Tom, Dick and Harry—and Mary and Jane. Sometimes a man or woman comes along whose dealing with Tom, Dick and Harry, Mary and Jane, is so understanding, so percipient, so magnanimous, that his neighborhood grows and he finds himself gradually the center of an ever-broadening world.

So it may be with you. You may become the most influential person in your community, your state, or even your country simply because you never forget that the power, the glory and the majesty of life is in the still small voice.

## ON CONVERSATION, CHIEFLY ACADEMIC

A. WHITNEY GRISWOLD

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CONVERSATION in this country has fallen upon evil days. The great creative art whereby man translates feeling into reason and shares with his fellow man those innermost thoughts and ideals of which civilization is made is beset by forces which threaten its demise. It is forsaken by a technology that is so busy tending its time-saving devices that it has no time for anything else. It is drowned out in singing commercials by the world's most productive economy that has so little to say for itself it has to hum it. It is hushed and shushed in dimly lighted parlors by television audiences who used to read, argue and even play bridge, an old-fashioned card game requiring speech. It is shouted down by devil's advocates, thrown into disorder by points of order. It is subdued by soft-voiced censors who, in the name of public relations, counsel discretion and the avoidance of controversy like so many family physicians breaking the news gently and advising their patients to cut down on their calories. It starves for want of reading and reflection. It languishes in a society that spends so much time passively listening and being talked to that it has all but lost the will and the skill to speak for itself.

I wonder how many of us are aware of this predicament and interested in its possible consequences. It was conversation, reaching its orderly and exalted climax in the dialogues of Socrates, which, in an age without books or their latter-day substitutes, laid the foundations of the civilization we are dedicated to defend. It was conversation of which the New Testament, the greatest teaching ever recorded, was composed. It was conversation, among small groups of university scholars still in a bookless world that revived learning at the end of the Dark Ages. "I am a great believer in conversation," said Whitehead toward the end of his life. "Outside of the book-knowl-

NOTE: Convocation Address at Brown University, Providence, R. I., September 20, 1954. Reprinted from *Brown Alumni Monthly*, October, 1954.

edge which is necessary to our professional training, I think I have got most of my development from the good conversation to which I have always had the luck to have access." Conversation is the oldest form of instruction of the human race. It is still an indispensable one. Great books, scientific discoveries, works of art; great perceptions of truth and beauty in any form all require great conversation to complete their meaning: without it they are abracadabra—color to the blind or music to the deaf. Conversation, inventing its own substitute for words, has accomplished the greatest miracle known to pedagogy in piercing the veil that hung between the infant Helen Keller and nothingness and bringing her into mature objective knowledge of the world after a normal subjective experience of it of only 19 months. Conversation is the handmaid of learning, true religion and free government. It would be impossible to put too high a price on all we stand to lose by suffering its decay.

How then do we account for the symptoms of decadence? Are they the result of a sinister softening-up process such as preceded the dictators of recent history not to mention Big Brother of 1984? Or are they our own fault? Are we being softened up or are we merely softening? In either case, what can we do about it? I think that the present predicament of conversation in America is our own fault, and I take courage from the thought. For what is our own fault lies within our power to correct. I think there are a number of things we can do about it, and I propose to suggest a few that are already going on right here in this university and that ought to be encouraged and capitalized for the benefit of the nation.

Let me first defend the thesis that the predicament from which we suffer is our own fault and not something slipped over on us by conspiracy. Consider all the tools and toys of our prolific economy,—the time-saving, labor-saving devices, the automatic cookers and washers, the almost automatic automobile that will present us with a new industrial tautology when it becomes complete, the 3-D movies and the television sets. Do these distract us from conversation any more than the toil and drudgery they have supplanted? Perhaps not, but that is not the point. The point is that they have given us more leisure than the human race has ever known and in more equal, demo-

eratic measure; yet instead of making that leisure the ally of conversation we seem content with it as no less of a distraction than drudgery. Is this the result of machination or conspiracy? I find it hard to believe so.

I find it much easier to believe that it is nobody's fault but our own, and I rest my case on a cardinal principle of American business. This principle is, the customer is always right. If he wants fatter, more expensive cars, he shall have them. If he wants bubble gum and comics, he shall have them too. And if he wants to spend his time looking and listening without ever discussing with his friends the meaning of what he sees and hears, that, too, is his prerogative. We look in vain for scapegoats in this quarter. The trouble here is toys, not traitors.

I would argue the same of scapegoats in general. Orderly conversation in its parliamentary sphere, the sphere essential to free government, has been much abused and disrupted of late, and the abuses and disruptions have spread like ripples from a stone cast into a pond, stirring up strife all over the country. The effect of this strife has been to inhibit conversation and make a case for the public relations experts; and some critics have found individuals responsible for the phenomenon. I do not agree with them. On the contrary, I think we are responsible for the individuals. I think we are responsible because we, the people, elected and appointed such individuals to represent us, and that is exactly what they are doing. They are representing our fears and suspicions.

This, I think, constitutes a real peril to the country, but not of the kind commonly deplored by the critics of such individuals. Bacon told us long ago that believing a rumor was as bad as starting a rumor. He said,

Suspicious amongst thoughts are like bats among birds, they ever fly by twilight. Certainly they are to be repressed, or, at least well guarded, for they cloud the mind; they leese (lose) friends; and they check (interfere) with business, whereby business cannot go on currently and constantly. They dispose Kings to tyranny, husbands to jealousy, wise men to irresolution and melancholy. They are defects not in the heart but in the brain. . . . There is nothing makes a man suspect much, more than to know little; and therefore men should remedy suspicion by procuring to know more. . . .

Suspensions arouse passions. If we become creatures of passion the individuals who represent us will represent passion. The danger is not that one or another of them may attempt to make himself dictator: I have enough faith in this country to believe that such an attempt would inevitably fail, all European analogies to the contrary notwithstanding. The danger is that we ourselves allow passion to blind us to things we should see with clear eyes and calculate with cool heads and so lead us to a Pearl Harbor compounded of hydrogen. In either case—the hypothetical one of foreign-style *coup d'état* or the imminent danger that passions may cloud our minds, interfere with our business, and so bring us to disaster—the remedy is “procuring to know more” ourselves, not hunting scapegoats to blame for our own shortcomings.

By this path I return to this university and the extraordinary opportunity that is yours who are about to enter it. Can you think of a better place for “procuring to know more” or for conversation to prove itself as a means to that end? Where else (save Elysium itself) is life so congenial to this combination as it is in a residential liberal arts college? Where else does conversation play so vital a part in the central purpose of the institution? Where else, though hard pressed from without, does it yet survive so stubbornly and hold out so much hope to those who would encourage it? Whitehead is but the most distinguished of educational philosophers, most of whom appear to us in the more familiar context of alumni reunions, to testify to its value in his own education. Our civilization and our sacred liberties can be offered as potential evidence of its value to ours.

How then, shall we make the most of it? Shall we have courses in conversation? Perish the thought. Let us have conversation in courses but no courses in conversation. By conversation in courses moreover, I do not mean whispering at lectures. I mean as much give and take between teacher and student as is possible in this day of soaring enrolments, teacher shortages and financial deficits.

Let us not forget that there is a point in relation to these seemingly ineluctable limits beyond which teaching becomes mass-production and the law of diminishing returns sets in. At

its best, teaching is a two-way process, an exchange of thought between teacher and student, by which both profit and the thought exchanged becomes ennobled in the transfer. I do not see how we can make very great compromises with this principle without dashing our hopes for conversation and for higher education as well.

This is a hard row to hoe and we must have help with it. To maintain the proper ratio of teachers to students necessary to avoid such compromises will tax our resources to the utmost; it may well overtax them. Where then shall we look for help? Where better than to our own students imbued with Whitehead's respect for conversation as an educational process, with a sense of its value to the world into which they will graduate, and with the heaven-sent opportunities of cultivating and putting it to use afforded them in college? Here is potential relief from the teacher shortage that would cost nothing, that is present in every liberal arts college worthy of the name, and that needs only to be galvanized to prove its value. (I say galvanized, not organized. Organization would kill it.) Self-conscious circles of undergraduate pedagogues would, I predict, become ever-decreasing and concentric in character. Undergraduate assistants to professors on the model of hospital nurses aids would find ideas harder to handle than thermometers and bed pans and finish by proving that teaching is a profession. But undergraduates who resisted the distractions of their elders and, in their own time and place, gave themselves over to conversation that tested and distilled into wisdom the knowledge derived from lectures and books would do honor to the disciples of Socrates and give our universities and our civilization a new lease on life.

To a certain extent this is already happening at Brown and Yale. Yet in relation to capacity the reserves of power have scarcely been tapped. They should be. Here is the strength of the residential liberal arts college waiting to be called upon, the principle of self-education waiting to be demonstrated. Both liberal education and the residential college were founded upon that principle, the liberal arts to train men and women to think for themselves, to learn by themselves, to go on educating themselves for the rest of their lives; the residential college to initiate and foster that process not as a club or hotel but as a corporate

society of teachers and scholars. Only part of the process can be accomplished through formal instruction. The other, and not always the lesser part, is accomplished in the social life and intercourse of students outside the classroom.

British educators have made much of these principles—the liberal arts and the residential—as they are reflected in the remarkable systems of adult education developed in the Scandinavian countries, especially Denmark, which have served as models to proponents of adult education in Britain since the war. They say, in effect, that they would rather have a group of adult students living together as a residential community for two weeks than they would individually attending night school or taking correspondence courses for two years; and they have carried their convictions into Western Germany. There, for example, one finds in the Collegium Academicum of Heidelberg a conscious (and, so far, apparently successful) attempt to foster the residential principle in a national system of higher education which, like most continental systems, has been almost wholly non-residential. I cite these cases to show that in the judgment of a people whose educational experience goes back nearly 800 years and from whose universities our own are lineal descendants, the residential principle is neither a whim nor a luxury but a vital necessity.

This is in keeping with the character of the American liberal arts college. All any such college needs to do to realize the educational potential I have suggested for it is to live up to that character. With its predominantly residential system of higher education, the United States is favored beyond any other nation in having ready to hand the very means which others emulate and strive to develop with scant resources. Our undergraduate students do not know their own strength. They do not realize the educational benefits they might confer upon all of us and themselves in the bargain by refinement and more extensive practice of the art of conversation.

The forms such conversation should take and the rules it should follow are of course important. Like all art it cannot be formless and it must show obedience to certain classic principles. Jargon is not conversation. Plain English, the purer the better, is essential. One of the things that made possible the attain-



ments of Greek philosophy was the extraordinary fluidity of the Greek language, which the philosophers who are still read used in its purity and never in adulteration. Small talk and gossip are not conversation. Neither is indictment, with which I include any and all one-way processes of insinuation, invective, diatribe, denunciation, execration, anathema, and so on, notwithstanding their current popularity. Conversation is an exchange of thought that leaves all parties to it a grain the wiser. It implies progress. Though it may begin anywhere, even in the realm of trivial, it should try to get somewhere and carry everyone with it as it goes.

The basic principles of conversation were established by Socrates both by example and by precept more than 2,000 years ago. One of the most important of these was that conversation should take place among friends, in a congenial atmosphere, with common interests at heart. Best of all would be one common interest, namely wisdom. It is interesting to see how these principles anticipate the nature and purposes of our liberal arts colleges. Wisdom, to Socrates, was "the one true coin for which all things ought to be exchanged, . . . and only in exchange for this, and in company with this, is anything truly bought or sold, whether courage or temperance or justice. And is not all true virtue the companion of wisdom, no matter what fears or pleasures or other similar goods or evils may or may not attend her?" Such were his last words to his disciples just before he drank the hemlock. How close they come to the charters of Brown and Yale! Again, in an earlier dialogue, Socrates declares:

Some things I have said of which I am not altogether confident. But that we shall be better and braver and less helpless if we think that we ought to enquire, than we should have been if we indulged in the idle fancy that there was no knowing and no use in seeking to know what we do not know;—that is a theme upon which I am ready to fight, in word and deed, to the utmost of my power.

Where could we find a better motto for higher education? These are, it is true, the utterances of a consecrated teacher and philosopher rather than merely a gifted conversationalist. Yet they tell us much about both learning and conversation. If Carlyle could define a university as a collection of books, Socrates might well have defined it as a conversation about wisdom. In any



even we may conclude from what he did say that conversation about wisdom is true conversation.

To facilitate conversation of this kind, to keep it moving and make it truly productive, Socrates established one practical rule that has served both conversation and learning well ever since. This was his separation of the hypothesis and its consequences into two distinct questions. The hypothesis was first assumed as true. Then the consequences of the hypothesis were deduced, those which agreed with it being accepted as true and those which disagreed rejected as false. The hypothesis was never taken as axiomatic or self-evident and if called into question was debated in its turn. By this method the parties to a conversation were brought onto common ground, unity and relevance were ensured for their discussion, and the whole range of human knowledge was infinitely expanded. What a boon it might be to our troubled world that wastes so much time and temper arguing at cross purposes if we could apply this rule more generally to the discussion of human affairs today. Criticism would have to be answered on its merits rather than by attacks on the critic. Concealed or unstated premises would be brought out into the open. It might even become possible to discuss our foreign policy without raising our voices and accusing one another of treason. Who knows what enlightened dispensations in the national interest might not result? But I am afraid that for such exalted conversation as this we should either have to bring Socrates back to earth or wait as he did in the conviction that the ideals of men were laid away in heaven.

Even supposing we did bring him back to earth and summoned his thought to the matter at hand—the revival of conversation among students in residential colleges of the liberal arts—he might not find the going so easy at first. . . . No. Even with the help of Socrates we should have work to do before the art of conversation in our colleges came into its own. We should have to ensure our students a proper subject of conversation. Fortunately we have this, too, ready to hand in our liberal arts curriculum. This is the educational birthright of undergraduates at Brown and Yale. Its currency has never been devalued: it is still at par with the currency of Socrates' one true coin. With its perceptions of greatness and excellence, its intimations

of immortality, it embodies the full meaning the Greeks gave to virtue and Socrates himself gave to wisdom. As a source of great conversation it has never been equalled. I do not decry vocational training. In some form or other it is essential for most of us and has something to offer all of us. What I do decry is vocational training masquerading as liberal education and usurping its place. The demand of society for the immediate and the utilitarian is unremitting. The Sophists answered it in Socrates' day. Suppose Socrates had followed suit. Education can always cash in on this demand, nor do I criticize the educational institutions that do. I just hope Yale and Brown won't.

Is this a pious hope, visionary and impractical in this practical world? I ask you what might have happened if we had started cashing in on the demand when it was first felt. Let us take the timely case of television. It is said to be revolutionizing American life and we are urged to introduce courses in it in our curriculum. There have been several such inventions that were thought by contemporaries to be revolutionary agents of change in American life. The first was the telegraph whose inventor and his associates, as I recall it, were so awe-struck by their handiwork that their first signaled message was "What hath God wrought!" Next came the telephone, then movies, then radio, and finally TV. Each one of these inventions speedily put into mass production and consumption was fraught with no less revolutionary consequences for our society and accompanied by no less apocalyptic prophecies than those which accompany television today.

Suppose, in view of this, Yale had added courses in the techniques and uses of each of its liberal arts curriculum. I can imagine an entering Freshman with the Course of Study Catalogue in his hand. He finds courses in telegraphy, telephony, cinematography, radiotelegraphy and telephony and—words fail me to describe the science of television. Then come the influence courses, the influence of the telegraph on the telephone, the influence of the telephone on radio, the influence of radio on the movie, and so on. Then the influence of influence courses, e.g. the influence of radio and telephonic techniques on communication and its impact on the American family. The Freshman

reads on in despair. He is looking for a course in English. He can't find one. He goes to the Dean. "English?" says the Dean. "Oh we don't bother with that any more. We have developed more effective means of communication."

The most important thing about any form of communication is what is communicated. The most important thing about what is communicated is its valuation in the currency of Socrates' coin. The utilitarian skills and techniques of each generation are soon outmoded. The search for wisdom and virtue never is. Not all the technological triumphs of history have satisfied man's need for these, nor displaced or even approached them as the most inspiring and fruitful of all subjects of human conversation.

We must manage to present this subject to our undergraduates in such a way as will inspire them to help revive conversation in this tongue-tied democracy that has such good ideas yet cannot speak its own mind.

## PRACTICAL EDUCATION

RICHARD D. WEIGLE

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**E**DUCATION was once defined by an apparently disillusioned and pessimistic pedagogue as "the indoctrination of the ignorant with the incomprehensible by the incompetent." Needless to say, I shall hardly subscribe to so dismal an indictment in my remarks this evening. Instead it will be my province to present the case for liberal education. I shall describe it in simple terms and then, paradoxically, I shall seek to justify it as the most practical education which a young man or woman can receive.

Educational controversy and discussion is no twentieth century phenomenon. Aristotle himself recorded a contemporary uncertainty as to what education should be. Some 2400 years ago he wrote:

There are doubts concerning the business of it, since all people do not agree in those things they would have a child taught, both with respect to improvement in virtue and a happy life; nor is it clear whether the object of it should be to improve the reason or rectify the morals. From the present mode of education we cannot determine with certainty to which men incline, whether to instruct a child in what will be useful to him in life, or what tends to virtue, or what is excellent; for all these things have their separate defenders.

Here we perceive, among others, the issue between liberal education and technical training.

Historically we may trace our present dilemma back to the nineteenth century when the traditional classical curriculum of our colleges had come under fire. Science challenged the order of the day and demanded its inclusion in the course of study. It

NOTE: Phi Beta Kappa address given at Randolph-Macon Woman's College, April 13, 1954 and published in their June 1954 *Alumnae Bulletin*. This address was first given on February 5, 1954 before the Adult Education Council in Chattanooga, Tennessee.

was President Eliot of Harvard University who, more than any other single man, was responsible for the introduction of the elective system to incorporate science into the college curriculum.

What began as an entirely reasonable solution to a difficult problem soon brought unexpected and undesirable results in its train. Colleges multiplied courses and departments so that the system finally resembled an educational cafeteria where students might pick and choose at will. Whole areas which had previously been the concern of the trade school or the professional school were blanketed into the catalogue offerings. It was not unusual for literally hundreds of disparate courses to be set before the immature college student in fields ranging from short-hand to fly-casting, from chicken-raising to embalming.

The justification for most such additions to the traditional curriculum was that the subject matter was practical. It was apparent that the student and his parents were eager to make an early selection of a career and then tailor the college course accordingly. Primary emphasis was laid upon specific subject matters in the chosen field, as well as upon certain specialized skills. Concomitantly, departments tended to pre-empt more and more of a student's time by increasing the requirements in his major field. Often liberal education went by default, as so-called practical subjects ruled the day.

It is perhaps necessary at this point to interject a *caveat*. In an age of technology and specialization the highly trained individual is urgently needed. He has many useful functions to perform. The question is rather one of whether much of such training is the legitimate concern of the college and university. In the demand for specialization have we lost sight of the liberally educated man? And is such a man completely impractical, as some of our contemporaries would have us believe?

Let us now examine the concept of liberal education.

Liberal education is education which aims at the development and perfection of a man's intellectual powers. This means that liberal education seeks to take the mind of an immature student and so sharpen and develop it that he will be able to know and to do what a man should. Every man as a man is born with innate powers. He is capable of thought, of analysis, of communication, of judgment. It is the task of liberal education to

bring out these potentialities, so that man can in effect think the way a man should, act the way a man should, and in effect be a man, performing those highest functions of which he is capable.

Liberal education deserves the adjective *liberal* because of this ability on its part to free a person. Most of us are inclined to think of the word in its political sense of being perhaps a little left of center. Or we are accustomed to liberality of giving to worthy causes. The meaning of *liberal* here, however, stems directly from the Latin word *liber*, meaning *free*. In this connection I might cite the suggestive play on *liber* in the motto of St. John's College in Annapolis: "*Facio liberos ex liberis libris libraque.*" Translated this means "I make free men out of children by means of books and balances."

No man can ever hope to be really free unless he possesses a mind which serves him well in seeking a solution to the myriad problems which constantly confront him. As Mark Van Doren says in his provocative little book *Liberal Education*, "The freedom of the intellect gives us possession of our last and greatest powers, the powers most characteristic of us as men. That these powers had been unsuspected renders their possession all the more miraculous. That their exercise had been undesired—for there is an instinct in the animal man which causes him to avoid thought if he can—makes them the more lovable now."\*

Liberal education is not classical education, for our Greek and Latin scholars have become too picayune in their interests and outlook. It is neither literature nor the humanities, for they at best can take us only part of the way, ignoring as they do that other great correlative field of mathematics and science. It is not training in the moral virtues, for these can hardly be memorized but depend rather on maturity and the development of the intellect. Nor is liberal education coextensive with any particular set of courses as such.

Rather let us think of liberal education as the process by which man seeks to master certain arts and skills, failing which he possesses a mind as flabby as an unexercised muscle. These arts or skills are the liberal arts. We distinguish them from other arts or skills because of their peculiar liberating quality, freeing

\* Quoted by the kind permission of Mr. Van Doren and Henry Holt and Company, Inc., publishers of the book named.

man to live and act the way he should live and act—making a stimulating and harmonious home for his children, doing an intelligent and constructive piece of work at vocation or profession, choosing wisely and well those who are to govern, continuing to grow through reading, conversation, music and art, and satisfying his desire for something beyond himself through church or other religious experience.

As Mark Van Doren points out, the liberal arts are only a part of an infinitely larger number of human arts which all of us men must practice. Most of what we do may be called an art. To a greater or lesser degree we are artists as we go about the business of living. We walk, we dress, we drive cars, we manipulate knives and forks, we bake cakes, we repair broken gadgets, we tell time from the hands of a clock. These and a thousand other skills are the useful arts. We learn new ones throughout our lives. They help us to live and in many cases to earn a living.

At the other end of the scale are the fine arts—those of the composer, the architect, the designer, the novelist, the poet, the sculptor. These we call the fine arts because they involve creativity on the part of the human mind. Of necessity the liberal arts lie between the useful arts on the one hand and the fine arts on the other. The mind could hardly move on into the higher spheres of creativity unless it had first been developed and disciplined by the intellectual arts which we call the liberal arts. It is they which make possible the functioning of the human mind in keen and orderly fashion so that it is capable of this more rarefied activity.

Liberal arts are the skills of the mind which are the particular responsibility of the college. Fundamentally they have to do with two vast and important areas of skills—language on the one hand and mathematics on the other. They make us expert in the species or kinds of things on the one hand, and in their quantities on the other. They answer the questions: What kind? and How much? They help us to be precise and exact in our thinking, in our speech, and in our understanding. We acquire them only with effort, for they involve memorizing, calculating, measuring and manipulating. We learn them best by discipline and a carefully conceived plan. We neglect them at great cost,



for we can hardly claim to be educated persons without them. College courses which do not consciously aim at their acquisition somehow cheat the student of what is his right.

When we talk, read, listen or write, we use symbols—letters, words, sentences and phrases on the one hand, and numbers, signs, figures and formulae on the other. These symbols are “our mother tongue,” the language of words and the language of numbers. They are our only means of conveying thoughts to those around us. Without them we should be completely lonesome and little better than animals.

The ancients recognized the importance of these two great languages and divided the seven traditional liberal arts or skills into two groups, according to the way in which they helped to answer the questions of what kind and how much. As man studied the first three liberal arts—called the *trivium*—he acquired skill in grammar, rhetoric and logic. We would say that he learned to use the symbols of language well—that he learned to read, and write and think. So he became able in some degree to answer the question: What kind?

As man studied the other four of the seven traditional liberal arts—called the *quadrivium*—he acquired skill in arithmetic, music, geometry and astronomy. We would say that he learned to use the symbols of mathematics and science well—that he learned to measure, and observe, and count, and experiment and deduce conclusions. So he became able in some degree to answer the question: How much?

Probably no one today would advocate that a B.A. degree be awarded to a student who had completed seven courses in the seven liberal arts of grammar, rhetoric and logic, arithmetic, music, geometry and astronomy. This is somehow to miss the point. The actual courses which a student takes might have considerably different names. The important consideration is that they be so designed as to develop these basic skills through whatever subject matter is taught. At no point can a subject matter be allowed to obscure the principal purpose of disciplining a mind through the imparting of mental skills. Students must not be permitted to omit or neglect either the language skills or the mathematical and scientific skills. Furthermore, there must always be some conscious and continuing effort on



the part of the faculty to foster the idea of interrelatedness of the several skills and indeed of the manifold branches of knowledge. This is a matter which cannot be left to chance. It is immensely difficult to accomplish because of the scarcity of liberally educated teachers who feel at home outside of their respective areas of competency.

Liberal arts colleges have tried many approaches to the basic program. We at St. John's College in Annapolis, Maryland, proceed on the basis of certain premises which we believe have much to commend them. First, we prescribe a single carefully conceived course of study for all students throughout the four years of their college experience. This includes rigorous work in language and mathematics each year, as well as experimentation in the laboratory. The assumption here is that no student in his teens is wise enough to determine what courses or combination of courses will best contribute to the development of his mind. By the same token we doubt the validity of vocational or professional choice at such an early and immature stage in the life of a young man or woman.

Another assumption is that no real intellectual growth takes place unless the student is continually challenged by the best minds of the past and the present. Hence the subject matter of the four years is the great body of Western tradition preserved for us in enduring books. As Stringfellow Barr once said, no one can live intelligently today without having read the minutes of the previous meetings. What men have thought in the past about justice and government and love and God and war is tremendously stimulating to young minds. It stretches them and goads them on to new understandings.

There is a pragmatic assumption of learning through doing present in the St. John's program as well. It seems important that the student should participate constantly in all classroom exercises rather than absorb passively the words of a lecturer. Discussions in seminar, tutorial and laboratory are a *sine qua non* in the learning process. As a student reaches a position and then is forced to outline and defend it, his faculties of analysis, reason and communication are sharpened perceptibly.

A fourth and very basic assumption is that a college is a community of learning where students and faculty alike are striving

cooperatively to learn together. This implies subordination of all extracurricular activities to the central purpose of the institution so that the side shows do not compete with the main tent. It means, moreover, a close student-faculty relationship, made possible in part by a lesser faculty concern for specialized research than for addressing themselves, with their students, to the enduring and almost unanswerable questions of human existence which know no departmental confines.

Obviously other institutions will differ with the St. John's faculty upon the curricular content of a liberal arts education or upon the ideal method of imparting the liberal arts to young men and women. I should certainly hope that the goal of all might be the same, for the liberal arts college will have betrayed its trust if it is tempted into the pastures of vocationalism.

Let me now set forth three reasons why I consider liberal education to be most practical education. First, no man or woman could possibly acquire any more useful skills than those of the liberal arts, regardless of the career he contemplates. Breadth of understanding, incisiveness of analysis, constructiveness and imaginativeness of thought, wisdom and cogency of judgment, clarity and effectiveness in speaking and writing—these are all attributes of the liberally educated man. They are universally useful to him, whether he teach school, draft engineering reports, enter politics, write poetry, manage a business or direct a corporation. There is even enhanced ability in sense perception itself as a direct result of liberal arts education. Skills and related experience enable a liberally educated man to perceive more than his fellows, to grasp relationships the more readily, and to appreciate the implications of situations, even in unfamiliar circumstances.

Appreciation of the practicality of the liberal arts has become increasingly apparent, particularly upon the part of business and the professions. The former has discovered that technicians and specialists are not enough and that such individuals lack the broad perception of executive leadership. Furthermore, it is evident that men are first of all men and only secondarily lawyers, merchants, reporters or mechanics. All men seem to perform their bread-and-butter tasks the more intelli-

gently and imaginatively if they approach them with an understanding of man and his relation to this world.

Frank Abrams, recently retired chairman of the board of the Standard Oil Company of New Jersey, said, "As I see it, education must teach the individual to think—to think positively, analytically and constructively. It must give the maturing mind a healthy skepticism and a spirit of intelligent inquiry. . . . That is the kind of person on whom we must depend for the maintenance and improvement of our business organizations and our methods." Much the same thought was expressed by Irving Olds, former chairman of the board of the United States Steel Corporation: "The most difficult problems American enterprises face today are neither scientific nor technical, but lie chiefly in the realm of what is embraced in a liberal arts education."

The practical value of a broad liberal education as a basis for professional training is stressed by Dean Willard Rappleye of the Faculty of Medicine of Columbia University. "Education is not 'pre' anything but should be devoted to the objective of providing as broad a cultural education as the institution can offer. It should be a preparation not for medicine or dentistry or public health but for life." Professor Eugene Rostow of the Yale Law School makes even more sweeping claims. Says he, "Good liberal education is better vocational training than vocational education. It should give its product a perspective, a grasp of methods of thought, and a feeling for human situations which permit the adaptability and insight required in learning the ways of a particular job."

In the second place, liberal education is practical education, for it prepares man to exercise his rights of citizenship intelligently. Traditionally, this type of education was reserved only for members of the aristocracy in the Greek city states. It was they and they alone who had the requisite leisure to undertake studies which would equip them to be rulers of their fellows. The Greeks recognized that government required the highest functions in a man. They understood that man must have an exceedingly well-trained and versatile mind to handle the manifold affairs of the state. The situation in our country is far different, for we are all at once ruled and rulers. It is therefore manifestly important that each and every one of us should

have as much liberal education as possible in order that he can most effectively fulfill those highest functions of man, either to govern himself or to choose through the ballot those who will govern him.

Within our own lifetime we have seen men on this globe blindly follow demagogues who have lured them with false promises and then have enslaved them in some form of totalitarian authoritarianism. In our own nation there are men today who, in the name of security against our avowed enemy, International Communism, would take long steps down the road of regimentation and denial of personal liberty. All of us have a continuing responsibility in this political realm to separate truth from propaganda and to seek to resolve important issues on the basis of reason and merit. For us as citizens there can therefore be no more practical education than the liberal arts. Persistent questioning, criticizing and reappraising of ideas, programs and institutions, particularly in the realm of government, are a necessary condition to a healthy longevity of the Republic.

Finally, liberal education can have immensely practical benefits for each of us as a person. You recall the address by Marten ten Hoor, dean of the College of Arts and Sciences at the University of Alabama, at the recent conference here at Randolph-Macon Woman's College. The purport of his remarks was a plea for education for privacy. By this he meant the building up of inner resources, intellectual and spiritual, so that man would be inured against discouragement and freed from boredom. "He who is not educated for privacy," says Mr. ten Hoor, "is hardly fit to educate others. . . . The safe leader, in terms of the elements of education for privacy, is the one who understands his place in the world and can thus envisage the place of his fellow men; who can morally respect himself and can thus be respected by others; who has learned to control his emotions and can thus be trusted to exert control over others; who has learned to live in peace and contentment with himself and can thus with propriety urge others to do likewise."

Liberal education which is worth its salt will impel a man to go on with his education, not stop when he has appended certain initials to his name, or even acquired membership in this society. Such a man possesses an inquiring and imaginative mind

which finds stimulation and recreation in good books and good conversation, good music and good art. He has no problem as to the wise use of leisure. He knows no boredom from which he must escape. The liberally educated man has in truth been educated for privacy, and the resulting direction, stability and satisfactions of his life are of incalculable practical benefit to him.

Liberal education, then, *is* practical education. Every man needs its broad and basic skills, its preparation for citizenship, and its contribution to individual growth. Our task for the future is a twofold one: to assure that our colleges and universities do not neglect their responsibilities for liberal education and, above all, to persuade our sons and daughters of the enduring validity of the liberal arts.

## SCHOLARS AND SCHOOLMEN

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THE contemplation of the behavior of human beings when they become "learned" does not always increase one's confidence in learning. This is true even if the behavior is that of learned men in groups, that is to say, organized behavior, as of a learned profession. Excluding the law, in which disagreement is more or less an integral part of the official business of the profession, theological authoritarians have probably been the most controversial. As a matter of fact, they have cut off one another's heads to prove their dogmas. Natural scientists, on the other hand, though they have had their contentious moments, have been the least quarrelsome. One is tempted by these facts to make the observation that the less demonstrable the doctrines, the more dogmatic the professors. If anyone is inclined to affirm that this is a law of human behavior, he can find a strong supporting case in the long-standing controversy in the field of education between scholars and schoolmen, or, to use a more common terminology, between professors of subject matter and professors of education.

It is difficult to account for the temper and long life of this controversy—it has been simmering-to-boiling for almost 50 years—in terms of the intellectual character of the issues. How can anyone be dogmatic about education? How can anyone speak with finality about its techniques or their effects? Who knows enough to lay down laws about the preparation of teachers? Let it not be forgotten, moreover, that in this controversy the disputants are usually talking about education in general. That a measurable degree of certainty can be established in respect to the best method of performing some mechanical task, say sharpening a saw, seems a reasonable claim. The operation is an overt one, and degrees of success or failure are measurable and demonstrable, and thus comparable. But on what authority or evidence can this be claimed for such undertakings as the

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"sharpening of the intelligence," the "cultivation of the whole personality," and "preparation for living"?

Some of these claims, to be sure, are explained by the simple fact that those who make them, in addition to being educators, are human beings, a consideration which the claimants themselves seem occasionally to have forgotten. It seems obvious that some of the disputants have forgotten the limitations of the human intelligence, or have assumed them to have been transcended. But they have also forgotten to keep an eye on other elements of the personality, namely, the emotions, which unless restrained, promptly join in a professional difference of opinion and transform it into a bitter controversy. These elements give the controversy its "feeling tone"; they keep its temperature up, and help keep it alive. They are the principal supporters, if not creators, of motivations. They account for the fact that when a man's ideas are attacked, his feelings are offended. To be sure, no man can be expected to enjoy being proved wrong, especially in an area in which he is supposed to be an expert.

There is the additional fact that it is more difficult for a man to change his mind in public than in private. Private commitments to theories about one's profession usually result in public commitments to professional practices. To repudiate the former may involve repudiating the latter, with serious practical consequences. In the case of the educational controversy, both parties have formed organizations and established institutions, and have acquired a public following. Both have acquired power and authority, even the authority of the law in the case of the schoolmen. It is natural that theoretical convictions should be strengthened by practical commitments. Psychologists tell us that dogmatism and power politics are often a defense mechanism against inner uncertainty and doubt.

It is these human failings, together with the native complexity of the issues in dispute, that account for some of the puzzling characteristics of the controversy. To the objective observer it seems that each party has developed conceptions of the educational philosophy and behavior of the other which are partly a product of the imagination. Each party has followed the very human habit of making its own professional behavior seem justifiable by misrepresenting the professional behavior of the op-



position. Educational journals of recent years contain many articles by partisans in which the opposition is painted far worse than it is. Some of the practices of which these partisans accuse one another are so unconscionable that, if they exist, they should be pronounced crimes against the common welfare. It is these dogmatic partisans who consistently refuse to recognize the qualifications which moderates of both parties have frequently and patiently announced; in fact, they are inclined to deny the right of existence of such moderates.

Lest it appear that the dimensions of the controversy are being exaggerated for the purpose of this article, the existence of these moderates and their invaluable activities is here recognized. Everywhere members of the two parties, deeply concerned about the conflict, are meeting together, talking over their differences calmly and quietly, and consulting on plans for settling them in the manner that reasonable men should. On several campuses, scholars and schoolmen are holding conferences, formal and informal, not to dispute and win arguments but to attain understanding and to coöperate in action. Reason and conscience are inducing a leavening process reaching from the "grass roots" to the seats of the mighty. Official groups and conferences have been organized for the purpose of coöperative fact-finding and problem-solving.

The concrete educational picture, too, is slowly changing. As is often the case, changes in educational practices are occurring independently of and without reference to the pronouncements and quarrels of learned theorists. Subject-matter departments in liberal arts colleges, for example, are establishing courses concerned with the pedagogical problems of their particular subjects and are thus assuming some of the responsibility for professional training of those students who are planning to teach. Extensive experimental studies are being conducted under the auspices of philanthropic foundations interested in the advancement of education. Special one-year professional training programs for graduates of liberal arts colleges with no previous work in "education," and leading to a degree of Master of Arts in Education, have been established at a number of outstanding universities. Although the members of the radical fringes of both parties with their disputations and their pamphleteering



are still occupying the front of the stage, and the educational politicians are continuing quietly to make the most of the powers which they have acquired, the moderates are beginning to collect significant data, to examine conflicting claims and to weigh evidence.

In so far as the controversy is concerned, a public clarification of the issues is urgently needed. There are many people, both among participants and bystanders, who would like to know exactly "what all the shooting is about." There seem to be two general areas of controversy, the ideological and the administrative, or the conflict of ideas and the struggle for power. In the area of the ideological conflict the scholars make the broad general charge of anti-intellectualism against the schoolmen, and the schoolmen make the broad general charge of anti-professionalism against the scholars.

A number of specific charges are advanced by the scholars in support of the general charge of anti-intellectualism. To begin with, it is charged that, in their commitment to the doctrine of "learning by living," the schoolmen have more and more de-emphasized the importance of *thinking*. Yet thinking, say the scholars, is also a kind of doing. It is man's unique capacity for a kind of doing which is really preparation for action. Thinking is manipulation of reality by means of symbols. It is covert behavior which prepares the individual for effective overt behavior. The schoolmen themselves profess this in practice when they require prospective teachers to take professional education courses. For what is the purpose of these courses but intellectual preparation for actual teaching? Practice teaching, which is clearly learning by doing, is after all a very small fraction of the professional training of teachers. If learning by living, that is, by doing, is the only way to learn, then the professors in liberal arts colleges are the real exponents of this doctrine of the schoolmen, for that is the only kind of training for teaching which most of them receive, at least according to the schoolmen.

Having discredited thinking, the schoolmen have systematically discouraged, in the teacher as well as in the student, disciplined theoretical study of the subject matter to be taught. The overwhelming majority of teachers in service continue their

graduate education not in the area of the subject they teach but in a great and constantly increasing variety of courses in an area called "educational administration." When they do continue the study of their academic subject in graduate school, the subject-matter departments are often faced with one of two choices: to admit these students without the requirements established for academic majors in the subject matter concerned, or to refuse to admit such students to advanced graduate courses. An extreme example of this indifference of schoolmen to subject-matter standards is the not infrequent exclusion of subject-matter professors from the final oral examination. Another symptom is the manner in which high-school teaching assignments are made: the determining factor is often the existing vacancy rather than the subject-matter preparation of the teacher. The standard professional requirement in respect to subject matter seems to be the barest minimum, namely, just so much information as is required to offset the ignorance of the pupil. What is ignored is the pedagogical need of perspective obtained only by breadth and depth of subject-matter knowledge and by extensive orientation in its cultural setting. This point of view explains the pressure of schoolmen on the subject-matter departments to establish courses for prospective teachers in which the material has been diluted approximately to match the content of the courses offered in the elementary and high schools.

The dogma of "learning by living" has produced several other dogmas as by-products. There is first of all the "worship of the contemporaneous." To its exponents this seems a necessary implication of the general theory. If the pupil is to be educated to live in the contemporary world, and this seems a reasonable assumption, the subject matter of his instruction should be concerned with this world. The result has been an increasing deëmphasis of the study of history; that is to say, of the origins and causes, and thus the explanation, of contemporary life. This has been the great mistake of the "life adjustment" program. Contemporary life, its manners and morals, its institutions and its problems are not "new" and cannot be understood except in the setting in which they have developed. Someone has aptly said that those who refuse to study the past are forced to repeat its mistakes. Without a knowledge of the

past, the study of the present will lack critical perspective. Without this perspective there can be no understanding and thus no intelligent adjustment. Learning by living will be for each generation a mere repetition of the past, not an improvement on it. Moreover, without a knowledge of the past there can be no intelligent planning for the future. As a matter of fact, the world "as it is" is an abstraction, for it implies a "freezing" of things as they are. The world as it is is constantly becoming something else. The student is to a considerable extent going to live in a world which is different from the world which exists while he is being educated. The worship of the contemporaneous by the schoolmen also involves a failure to recognize this truth.

A second by-product of this worship of the contemporaneous is the character of educational experimentation. Experiments are conducted in a vacuum: they are not based upon the results of past experience, for these results are ignored. In consequence, there is no comparison of results of new experiments with those of the past. The claims which are based on these experiments are not compared with the results of previous investigations. The reason for this is that they are used to substantiate the theoretical commitments in which they have their origin. There is no such continuity in educational experimentation as there is in the natural sciences. The theoretical courses in the area of professional education make profound announcements without factual evidence. As an example there is the recent pronouncement by an educational psychologist that "some tremendous fear of some dire calamity is behind the refusal of elementary school children to attend school." Note that the calamity is not identified. How then can the fear of it be asserted to exist? Note also that the assertion is made about the children in general. The scholars' criticism of this pronouncement and many others of its type is that a theory is advanced as a *scientifically established fact*, not as a tentative hypothesis. Theories of this sort are then accepted at their face value by teachers—and ultimately by parent-teacher associations—with the result that a general pattern of behavior is established on a purely speculative basis.

Another criticism of educational experimentation is that so

much of it is fragmentary. Individual experiments are completely disconnected from other experiments which bear on the same general problem. The results of such a fragmented experiment are then announced as directives for a pattern of educational behavior. A good example is the experimental discovery that children could read without learning the alphabet. The consequent development of a new method of the teaching of reading completely ignored other uses of the alphabet, for example, the use of indexes and dictionaries and encyclopedias. An even better and less-dated example is the recent pronouncement by an educational experimentalist that "because of the advances in the teaching of reading, colleges will some day be able to admit all applicants regardless of scholastic standing." The anxiety of the educator to be scientific has led him into serious mistakes which, in the last analysis, are the result of the fact that he has never had sound training in scientific method in the departments of logic, statistics, and the natural sciences—in the liberal arts college. To find some new way of performing one little fraction of the educational task with less expenditure of time and energy than before is not necessarily an advance in education. Such an experiment must be evaluated in the light of all the consequences, long range as well as short range, in the broad area of relevance as well as in the narrow.

These and other contemporary educational practices and announcements, say the scholars, are in general the result of a misunderstanding, or at least a superficial interpretation, of the philosophy of education on which they are alleged to be based, namely pragmatism. Could there be a better theoretical reason for disciplined training in thinking than the instrumentalist doctrine of pragmatism which, among other things, conceives thinking to be a covert method of planning for action? Has not pragmatism more than any other system of philosophy insisted upon systematic and exhaustive and realistic testing of theory by action? Could there be a more eloquent example of the practice and usefulness of disciplined theoretical thinking, yes, of *abstract* thinking, than John Dewey himself, for the practice of which the schoolmen are always condemning the scholars?

Another standard criticism by the scholars of the schoolmen is that, as a result of theories and practices of contemporary edu-

cators, education in the elementary and high school has found its lowest level. The scholars know perfectly well that the intention has been good, namely, to bring education to all children instead of the fortunate few who are destined for college and university and thus (theoretically) for professional careers. The scholars, too, believe in democracy; but they also believe in the good old democratic doctrine of "representative eminence." They believe that the specially capable few should not be neglected for the average many. They believe, moreover, that a systematic effort, even a desperate effort, should be made to educate every child for the best that is in him, not for the lowest theoretical average of accomplishment of all children. This means that every child should have as much of the much-criticized intellectual training as he has capacity to absorb.

As the most serious consequence of anti-intellectualism, the scholars point to the lack of emphasis upon the language arts in the contemporary public schools. The scholars almost as a body are convinced that the college freshman of today seriously lacks language ability. He lacks the degree of capacity for reading, writing and thinking which are needed to follow lectures, to take part in discussions and to write papers and examinations. He is seriously lacking even in the mechanical requirements of self-expression, namely, spelling and grammar. This is the result, not only of the general contempt of the schoolmen for the educational ideas of the scholars, but also of the specific fact that training in the language arts has descended to the lowest level in the high school, a level which has been determined by the least possible need of the least intellectually inclined pupil. The college student of today, for example, does not possess enough language ability to read articles and editorials in newspapers on political and economic subjects; yet within two or three years he will be expected to vote intelligently on issues in these important areas. Moreover, the schoolmen expect the scholars to instruct them in these subjects. In short, the level of effective communication between the informed and the uninformed, upon which the very existence of democracy depends, is gradually being lowered.

The scholars are also very critical of the tendency of schoolmen to create "educational slogans." Periodically, the school-

men come out with a new term which is supposed to signalize a new and profound approach to the problem of education. Critical examination reveals that the only thing that is new in the approach is that it represents a new exaggeration. Moreover, the exaggeration—and the new name for it—have great appeal for the public. When the layman hears or reads about the “life-adjustment program” he says to himself, “Well, thank goodness, at last education is on the right road!” In educational warfare, such a term has great strategic value. How can any reasonable and well-intentioned educated man object to a “life-adjustment program” for education! Anyone who does so, no matter on what grounds, is *ipso facto* wrong-headed or impractical—and opposed to democracy. The term neatly conceals the fact that the real issue is not adjustment or nonadjustment to life but the *kind* of life to which human beings should be adjusted and the *educational* means to be used to effect this adjustment. Of course, the layman does not realize this, and so, once more, the impractical scholars appear in the wrong. Let us not forget that these and other maneuvers occur in a general setting which the schoolmen have from the beginning made very favorable to themselves by adopting the term “education.” The layman is bound to find this term attractive, and what it promises even more so. But it is obvious that it leaves the scholars to do the explaining.

Finally, there is the oldest charge of all, namely, that the schoolmen have substituted education in methodology for education in subject matter. This charge is somewhat dated. Even the most partisan scholar realizes that there has been a shift in emphasis away from the old-fashioned courses in methods. The first step was away from courses in general methods to courses in methods of specific subject matters. A full-blown school of education in a large university today has on its faculty specialists in methodology in every subject-matter field. To this the specialists in the subject-matter fields have always strongly objected. But today they also object to a more recent shift in emphasis, namely, the shift to increased requirements in the general area of school administration. In some schools of education, a master’s degree is available only in the area of educational administration. To the critic this seems to represent not only an

unwarranted inflation of courses in administration but another strategic move to prevent teachers from specializing in subject-matter areas.

So much for some of the charges advanced by the scholars in the controversy over ideas. In the area of public educational administration, the objections of the scholars can be more easily summarized. They can as a matter of fact be reduced to one: the charge that the schoolmen have used political—and therefore unprofessional—means and methods to gain control over elementary and secondary education. (There are some scholars who, in addition, claim that the schoolmen are currently using the same means in an attempt to gain control of higher education.) The following are some of the specific allegations.

The schoolmen have used state departments of education and their political relationships to obtain complete control of teacher certification. The principal motivation has been the desire for power, not the desire to improve education. The scholars have not been outvoted; they have not even had an opportunity to vote. The schoolmen have used tactics which have been a repudiation of the democracy in education of which they claim to be the real exponents. Having obtained the power in this way, they have forced public institutions of higher education to change admission requirements and standards contrary to the educational convictions of practically all professors except those on the school of education faculties. They have so successfully maneuvered the scholars out of position that the latter now have no effective access to political authority. The voice of the scholars or their representatives is not heard in the state legislatures. The schoolmen have gained control by mere force of numbers of the accrediting associations. On the campus, they have gained complete control of the appointment of prospective teachers through the administration of the appointment office. They have discredited the scholars in parent-teacher associations. In universities, they have excluded scholars from control of teacher training. In short, at the present time, those who are the experts in the subjects which teachers teach have no real power in determining the content and standards of education in these subjects. These are the practical reasons why in the school of education, students as well as professors, and in the elementary and



secondary school world, teachers as well as principals and superintendents, have little interest in the acquisition of knowledge of subject matter. The political-administrative system which the schoolmen have established by means of the power they have acquired is almost completely indifferent to scholarship in any fields except the fields of professional education. It is because of this system that the scholars also have no influence in the controversy over ideas. Having the power, the schoolmen safely ignore the scholars. For it is by power, not by talk, that cultural changes are brought about.

The schoolmen, on their part, have a great number of charges to make against the scholars, a good proportion of which are covered by the term, antiprofessionalism. The general charge is that the scholars have steadfastly and wrong-headedly refused to recognize that teaching is an art which requires special training. In consequence, they have refused to give proper academic recognition to the study of this art and to the schoolmen whose profession it is to teach it. That these attitudes are for the most part reducible to prejudice is indicated by the fact that the scholars do not feel this way, or at any rate do not talk this way, about engineering or business administration and its professors. The schoolmen are willing to grant that there is a minority of scholars for whom the issue is one of degree of emphasis. But they insist that the scholars as a group have for two generations conducted on and off the campus a campaign of public and private criticism of, and opposition to, the teachers' colleges and schools of education and their professional ideals and practices. Moreover, had they not spoken one word of criticism, their own characteristic educational practices would have constituted a silent condemnation of the theory and practice of the schoolmen. The issue, though it would then not have been joined, would have been the same, and the scholars quite as wrong in deed as they now are in both word and deed.

In the undergraduate liberal arts colleges, the scholars have steadfastly refused to take notice of the special problems of those of the undergraduates who plan to become teachers in the elementary and secondary schools. All students were taught as if they were going to become scholars. The educational procedures of liberal arts professors were originally a consequence of ignorance of, and indifference to, pedagogical problems.



After the establishment and public recognition of professional training of teachers, the attitude of the scholar-professors varied from a categorical denial of the possibility of teaching prospective teachers how to teach to charges of overemphasis on this type of training as compared with training in scholarship.

As for graduate schools, although these schools in the liberal arts college areas are indeed for the most part what Santayana called them, namely, normal schools for college professors, professional pedagogical training was completely ignored. The young Ph.D. or A.M. plunged from laboratory or library cubicle or private study into teaching and into faculty participation in administration without any professional training whatsoever. Professional competence was assumed to be a natural by-product of the acquisition of knowledge of specialized subject matter and of life in an academic setting. According to a more moderate school of thought, such professional competence could only be acquired by actual teaching. Oddly enough, the scholar did not assume either of these attitudes toward research but recognized in theory and practice that the graduate student had to be given special training in the theories and methods of research. The increasing attention which is now being paid to systematic supervision and direction of graduate teaching assistants and young instructors in many institutions is a belated recognition of the correctness of the original claims of the schoolmen.

The methods of teaching employed by scholars were conscious or unconscious expressions of their antiprofessionalism. Teaching was looked upon as transmission, and learning as acquisition, of information. The common goal was to prepare the student to pass on this information, and such additional material as he might gather "on his own," to the next generation of scholars-to-be. Thus English was not taught as an instrument to be used but as subject matter to be learned—grammar, largely; that is to say, as a course to be passed. The explanation of the language deterioration in students is to be found in the way prospective teachers are taught to teach languages by the liberal arts colleges. Proof of this is to be found in the notorious indifference of college professors of other subject matters to the quality of the English used by their students—and in some cases, by themselves, and made all too evident in their writing.

This blind emphasis on the acquisition of information, that is,

on the training of scholars, explains why the scholars ignore the pedagogical relationship that exists between the amount of information required by the prospective teacher and the level of education on which he is to function. For the scholar, the needs of all his students are the same, namely, the needs of the prospective scholar. The training of the scholar is thus pointed at the needs of a small, select, culturally, or better, intellectually, aristocratic class. This is the scholar's basic mistake. He has failed to adapt his educational theories and practices to the age of democracy. His antiprofessionalism is only one of the consequences of this fundamental mistake. His indifference to the variety of personalities in his classroom, to the broader cultural needs of his students, to "education for living," and many other of the professional weaknesses of which he is guilty, are the result of his conscious or unconscious circumscription of his educational task.

The over-all result of the scholar's preoccupation with scholarship and the training of scholars is an *a priori* antagonism to the public school system and everyone and everything connected with it. He refuses to recognize in theory that the elementary and high school have other things to do than the preparation of young people for college, and thus he makes no effort to acquaint himself with what is actually going on in the public schools. The schoolmen quote with satisfaction what James B. Conant, former Harvard president, had to say about this in an address given at Columbia Teachers College. Said Dr. Conant: "Now almost all the lay critics of Teachers College whom I have heard have been concerned with secondary education and they share one thing in common, namely, intense ignorance of the present status and future problems of the public schools. Indeed, I imagine such ignorance is very widespread among educated people in the United States. I am almost tempted to generalize that the more educated the person, the less his knowledge of secondary school education. Certainly, the lack of knowledge among the professors of arts and sciences in our colleges and universities is proverbial. And with lack of information goes lack of understanding and sympathy."

According to the schoolmen, Dr. Conant has pointed out the principal source of the difficulties between scholars and schoolmen, namely, prejudice based upon ignorance.

A survey of the controversy between scholars and schoolmen may well lead one to wonder what hope there is of "one world" in the larger sense when leaders in the world of education have been for half a century at war with one another. That lack of knowledge and absence of sympathetic understanding are important obstacles in the case of the larger as well as of the smaller conception cannot be denied. These are faults of the schoolmen as well as of the scholars. Each party is to a serious extent ignorant of the theories and practices of the other, and, here as always, lack of sympathetic understanding and unwillingness to coöperate are the unhappy consequences. This does not imply that complete knowledge and understanding are certain to remove all differences of opinion; on the contrary, it may well be that even with the best of will agreement cannot be reached. It does seem, however, that in the present stage of the controversy no one is justified in assuming that the case of either party can be established by demonstrable facts. It may well be, as is usually the case in controversy, that right and justice are divided. It is almost certain that some of the differences have their origin in sub- or pre-educational sources, in philosophies of life between which there can be no final decision, or even in tastes and predilections. At any rate, dogmatism in theory and authoritarianism in practice on the part of either schoolmen or scholars do not seem currently justifiable. This being granted, there remains the practical question: What can be done about this controversy?

The present character of the controversy seems to indicate, first of all, the advisability of a lowering of the emotional temperature. We may talk all we like about being rational beings, in distinction from the animals; but that should not blind us to the fact that emotions not only interfere with calm reflection but also act as positive determinants of the direction of our thinking. These facts, incidentally, seem to offer the only reasonable explanation of some of the extreme pronouncements and general behavior of radicals in both parties. Given a lowering of the emotional temperature, we may hope that the contestants will withdraw from their defensive positions and take a calm and sober inventory of what they believe and why. There will then be less evangelistic talk about ideals to be defended and causes to be saved and more reflection on the meaning of concepts and

definitions and on the search for and critical examination of relevant data.

This reflection would, among other things, lead both parties to a critical study of their vocabularies, the reference being not only to the language of some extremists, which has certainly been "bad" in a general sense, but to the "professional lingo" of all the contestants. Semantic analysis should convince many partisans that they have been using slogans, mottoes and war-cries which are effective in creating partisan followers among students and parents, among publicists and legislators, but which are worse than useless in the substantiation of professional claims. The purpose of such study, as of the study of all phases and elements of the controversy, is not to minimize basic differences, and thus to whitewash the controversy, but to reduce it to its essentials. The first aim should be to discover on what issues the parties have a perfect right to differ.

If this aim is to be realized, some other requirements must be kept in mind. The disputants must recover their objectivity. Neither party is entitled to be so positive as the extremists have been. Education is not an exact science, as is clearly demonstrated by the tactics of the contestants. Both parties have to a large extent based their dogmatism and authoritarianism on *commitment to educational ends which they wish to realize rather than on evidence which supports the procedures which they advocate*. They have too much claimed authority and assumed power without adducing the evidence which would justify these claims. Whenever this stage is reached in a controversy, a struggle for power develops in which the contestants lose sight of their ideal aims. During such a struggle there is no time to be self-critical; the purpose is to win, not to prove that one is right, or at least not to prove it as trained intelligences should attempt to prove it, namely, by logic and fact. It is astonishing that with all this talk about education for democracy, the democratic process has been so little in evidence. Surely in the life of reason and thus in the profession of education, democracy means open-mindedness, objectivity, exchange of ideas and information, friendly conference, coöperation in deliberation and decision and, finally, in action. When agreement cannot be attained, commitment to the philosophy of democracy demands tolerance of difference, pooling of results, alertness to new evi-

dence pro and con, mutual adjustment of point of view and possible revision of action.

Given a change in the emotional climate, a great obstacle to a reasonable approach to the issues will have been removed. The next step should be a coöperative attack on the problems. This attack must be as specific as possible. In the area of the ideological conflict, what is urgently needed is a searching inquiry into the exact meaning of the terms with which the contestants are making their professional and public appeal, such terms as the life-adjustment program, learning by living, antiprofessionalism, worship of the past, mechanical learning, anti-intellectualism and progressive education. Above all, a persistent effort should be made to discover exactly what is meant, or should be meant, by the term, education for democracy. It is with such terms that schoolmen and scholars are justifying their condemnation of one another's educational practices. Such an inquiry will result in the deflation of the claims of the extremists of both parties.

After this intellectual sobering, attention can in calmness of spirit be turned to a consideration of the specific educational practices about which there is so much disagreement. This would involve, first of all, an analysis of these practices and, secondly, a testing of the results claimed for them. The professional air is full of claims but supporting evidence is sadly lacking. As an example, there are the conflicting claims that contemporary language teaching without the traditional emphasis upon grammar is and is not a pedagogical improvement over "the old way," with each party daring the opposition to prove it. It is obvious that either position will be difficult to prove for many reasons. The recipients of the old training are mature people who have no doubt developed beyond their school training in the language arts, whereas the products of the new techniques are fresh out of school or almost so. So much time has gone by since the use of the old techniques that it is difficult for anyone of the old era to remember his state of grace, or lack of it, at the time he finished high school. Nor would the claim to remember constitute demonstrable proof. If evidence is to be scientifically collected and evaluated, it will be necessary to conduct an experiment with a test group and a control group, selected and trained in accordance with approved experimental

procedures. Although there is much popular opposition to guinea-pig techniques, this type of experiment can be conducted with a good conscience, for it cannot do much harm to the members of either experimental group, certainly no harm that could not easily be undone.

Particularly essential is it that the controversy be purged of words and acts that smack of "practical politics" in the bad sense of the term. The most discreditable development of this type has been the recent tendency of some participants on both sides to give a political interpretation of criticism. Schoolmen have actually accused scholars of being the agents of fascistic elements in the nation and scholars have accused schoolmen of seeking to promote an intellectual regimentation of youth which will lead inevitably to communism.

To be sure, the controversy cannot help having some of the characteristics of a political campaign, for there will no doubt be in the future as in the past an appeal to voters and legislators for support, ultimately for financial support. Since education is to so large an extent publicly financed in this country, the responsibility of educational leaders honestly and accurately to inform the voters and the lawmakers is a great one. There is some evidence that the public, thanks particularly to articles in the public press, is becoming restive and uneasy about this controversy. If continued, this reaction might become so serious as to have undesirable practical consequences for education, undesirable for both parties. This continuing spectacle of the learned falling out among themselves is not likely to promote public confidence in education.

To be sure, controversy may be a good thing in itself. In a democracy, as a matter of fact, it is inevitable and essential. But this can be asserted only if the controversy leads to some good end; if, for example, controversy over ideas results in clarification of ideas and controversy over practices leads to improvement of these practices. Such a good end, however, is more likely to be realized as a consequence of self-criticism than by criticism from opponents. If representatives of both parties will undertake this, in the presence of one another, with friendliness, tolerance and objectivity, the results will be even more profitable. Our students and the American public have a right to expect this of educators.

## HAVERFORD COLLEGE COMMENCEMENT ADDRESS

ROBERT M. HUTCHINS

PRESIDENT, THE FUND FOR THE REPUBLIC

**N**OBODY can come to Haverford and stay even a few days without being impressed. He is impressed by the charm of the campus, by the friendly atmosphere, which extends even into faculty meetings, by the interest and ability of the faculty and students. He is impressed by the enthusiasm of the students for Haverford, for the faculty, for the administration, for their fellow-students and even for the rules and the food. On the last two items, the rules and the food, there appears to be some slight disagreement. But the rules have, after all, received the formal approval of the overwhelming majority of the students in an election; and the severest critic is prepared to admit that the food is remarkable.

All this is far, far indeed from anything in my own experience or observation. Perhaps the most unusual aspect of it is the sense that you all appear to have of being a part of Haverford, of being responsible for Haverford. I have known students elsewhere who were proud to be in attendance at the college that had admitted them; but I do not now recall many who felt that they owed a duty to the college to maintain the reputation of which they were so proud. If this is the result of the small size of Haverford, then Haverford presents an appealing argument for the small college.

The usual argument against the small college is that it cannot command the faculty that the large university can assemble. But the scale of salaries at Haverford, its location in a metropolitan center, and the dedication of the faculty to the tradition and aims of the College make it possible for it to attract men who might not be willing to teach in other small colleges for fear of going to seed or starving to death. Of the factors that attach the faculty to Haverford by far the most important seems to be the interest that the teachers have in teaching the kind of

**Note:** At the invitation of the college, Dr. Hutchins spent five days at Haverford during the spring visiting with seniors and attending their classes in preparation for this address.



students they get. I am sure that the salary scale could be lower without affecting the quality of the teaching staff. But this is not to be taken as a recommendation to the Board of Managers.

When we consider the abundance, almost the superabundance, of Distinguished Visitors—these words must be spelled with capital letters—who descend upon Haverford every week, when we reflect that the students have a chance to talk with them in an unusually intimate way, we see that Haverford is bringing the advantages of the large university to the small college. In fact the only question that can be raised in this connection concerns the effects of superabundance. When only 20% of the students turn out to hear the Chairman of the Congressional Committee on Atomic Energy, even in the midst of the excitement about the hydrogen bomb and the Oppenheimer case, we may guess that surfeit has set in. Of course, another reason may be that the students were shrewd enough to suspect that Mr. Cole would not feel free to say anything about the subjects that interested them most.

The relationships with Swarthmore and Bryn Mawr are almost of that federal kind which characterizes the British universities; and we may be confident that the rationality of the Quaker temper will overcome the competitive tendencies that have hampered cooperation among other colleges. When all the opportunities of three colleges are open to the students of any one of them, the argument for the large university versus the small college, if it is one of the three, loses much of its substance.

Haverford attracts large numbers of applicants, and your own excellence attests the percipience of the officers charged with discriminating among them. The College is solvent, and though one hears almost as much about money at Haverford as one does at colleges that really need it, we must attribute the popularity of this topic here rather to that due regard for the value of money which the Friends have always shown than to the squalid ambitions that have made it the principal preoccupation of some other colleges. Extracurriculum activities, and in particular intercollegiate athletics, are regarded as recreation, rather than the main business of the institution. The public standing of Haverford is not thought to be identical with that of its cricket team. The alumni, who elsewhere appear many times to under-



stand the college less than those who have never had the benefits of higher education and who constitute in some places the chief obstacle to education and the chief influence toward conformity and mediocrity, proclaim in their own lives their understanding of what they learned here and the value that they place upon it.

No short definition of a college can be adequate; but perhaps we should agree that it is essentially a place where questions are asked. The rote memory work that must constitute a great part of preliminary instruction is reduced to a minimum; the detailed investigations and the vocational interest that are inevitable features of graduate and professional schools have not yet put in their appearance. College is the place to ask questions—and to be asked them. The Socratic dialogue is the ideal form of a college education. College is the place in which the slogans, clichés, catchwords, assumptions and dogmas on which we are brought up are examined in the light of reason. Socrates was in the most literal sense a radical; for he examined the roots of things. In the same sense—and only in the same sense—a college education must be radical. The assumption that an examination of the roots of things will convince the examiner that everything ought to be pulled up by the roots is in the last degree shallow and timorous. This assumption betrays at once an ignorance of history and a lack of conviction about Western civilization in its American manifestation. If important questions can't be asked in college, the college cannot perform its most useful service to society. Those of us who have this conception of a college education believe that our society and our form of government will be shown in the light of reason to be the best. We also believe that if in the light of reason it appears that they can be improved, we should set about improving them. What we do not believe is that the light of reason should not be brought to bear upon them.

So Western civilization has been called the civilization of the dialogue. It is a civilization that has flourished when the questioning about all issues has been freest and most penetrating. Those who have contributed most to the advance of Western civilization are those who have dared to ask the questions.

But we do not have to go into these large speculations to determine the educational value of the Socratic method. Every-

one of us knows that thinking begins when we are asked, "What do you mean by that?" In an age of mass education, mass communications, advertising and high pressure selling, in an age in which the whole force of society seems to be directed against the Quaker principle of conscientious nonconformity, the question "What do you mean by that?" is the indispensable prerequisite to any effort to rise above a vegetable condition. So much so that Mr. Toynbee finally concluded that the prime object of popular education was to render the people impervious to at least the grosser forms of public or private propaganda.

Haverford asks the question. It is difficult to make a statement on this campus without having it challenged, as I discovered about every statement I made during the week that I was here. Haverford is an educational institution. The criticisms that can be made of some colleges, that they are not educational institutions, but country clubs, or body-building institutes, or trade schools cannot be made of Haverford. The suggestion of Professor Wilson of Princeton, that American parents do not want their children educated—they want them housebroken—does not apply to those who have allowed their sons to go to Haverford.

Very few of the criticisms that can be made of American education as it has developed in the last 50 years apply to Haverford. Nor do I think that Santayana's description of Harvard as he knew it more than half a century ago has much application. It was this: "About high questions of politics and religion the minds of the students were open but vague; they seemed not to think them of practical importance; they acquiesced in people having any views they liked on such subjects; the fluent and fervid enthusiasms so common among European students, prophesying about politics, philosophy and art, were entirely unknown among them. . . . It was an idyllic, haphazard, humoristic existence, without fine imagination, without any familiar infusion of scholarship, without articulate religion: a flutter of intelligence in a void, flying into trivial play, in order to drop back, as soon as college days were over, into the drudgery of affairs."

One word here is striking, and that is the word "idyllic." Idyllic is the word for Haverford. And in one sense it is a

highly complimentary word. It brings to mind the charm, the beauty, the friendliness, the thoughtful discussion of serious subjects that Lucretius describes in his account of an Epicurean picnic.

There was something ironical about the seminar I went to here that dealt with tragedy. It was an idyllic seminar. All the proper words were said, such as those about the inevitability, and even the desirability, of tragedy. But with the beautiful springtime shining in the window and the healthy smiling faces all about, it was hard to believe that tragedy could ever, no matter how hard it tried, overtake any of us, not, at least, in Haverford.

Dr. Johnson used to say that we must clear our minds of cant. We do not know very much above the consequences of education, and probably we never shall know very much about them; the variables are so numerous that it is difficult to tell what role the educational system plays in the development of an individual or of a society. The consciousness of failure that must be ever present in the mind of one who has spent his life in education is therefore the result of a sense of having failed to put forth the effort to remedy conditions obviously absurd rather than the result of a conviction that, if the conditions had been remedied, there would have been much change either in the students or in society.

Who am I to say that an idyl four years long in the life of every young man is not the best thing in the world for him and even for the world? In any event it may be, as Gibbon suggested, that instruction is seldom of much efficacy except in those happy dispositions in which it is almost superfluous. We know that the British universities in the 18th century were accurately described by Gibbon and Adam Smith—they were suffering from torpor, probably brought on by port—yet we know, too, that the 18th was one of the great centuries in English history. Today we cannot tell whether the colleges that we call good because their graduates are good actually do produce those graduates or whether they simply attract men who would be good no matter where they went to college.

Take your own case. Since you got into Haverford, we have grounds for believing that you could have got into any college

or university and done well there. We have grounds for believing that you would do well if you had never gone to college at all. Have we grounds for believing that Haverford has made some difference to you, that you will do better or that you will do well in different ways because you came to Haverford? I think we have. It is impossible to believe that living in a community with the moral and intellectual standards of this one for four years can be without effect on the character, ideals and standards of any individual. To take a superficial aspect of the matter, so large a proportion of you would not be going on to graduate school if Haverford had not opened your eyes to interests that you did not know you possessed and that you might not have discovered elsewhere.

But has Haverford made all the difference that it could or should make? Probably not. I am not opposing an idyllic conception of a college education. I think what I have in mind is the advantages of what I might call an idyl in depth. Whatever we may think of idyls, we do not want our education to be little more than a picture of bright college years to be pasted in our memory books.

In the first place, depth will be added as the College succeeds in its noble and important effort to increase the number of its scholarships. At present Haverford represents upper middle-income prosperity tempered by Quaker austerity. If 25% of the students were wild, ill-tempered, ill-mannered young men from the slums of New York, Philadelphia, Chicago and Los Angeles the lessons that might be learned here might be deeper than they can be today.

In the second place, the idyl would have been deeper if the College had expected more of you. On the social side of your lives here a great deal has been expected of you, and with good results. You have learned to be self-reliant and self-respecting, and there is little danger that this afternoon you will burst upon the world, as from a Quaker monastery, recklessly dispensing wild oats. Educationally, I think too little has been expected of you. Required attendance, insofar as you have had it, credits, grades and particularly percentage increases in grades for the performance of special tasks—these familiar mechanical aspects of American education, which have done so much to retard the

intellectual progress of the young and to confuse them about what intellectual progress is—seem inappropriate to the kind of students that Haverford attracts and to the kind of education that Haverford has in view.

A member of the faculty asked me whether I did not think that the "Haverford 100" seminar attempted too much. I think it does not attempt enough. The whole College ought to be reading and discussing the greatest books and fighting about the most important issues. The question of the faculty member I have quoted reflected an unwillingness to believe that even the hardy volunteers in "Haverford 100" could cope with the books they were asked to read, which did not seem to be the best, or with the ideas and problems that even these books raised. Though the faculty is aware of and grateful for the superiority of the students, they have not extended you very much except when you have been candidates for honors in specialized fields. Here you soar far into realms of advanced study usually closed to undergraduates, to the admiration of all beholders.

But I must confess that I do not regard preparation for graduate work as the primary aim of liberal education. The aim of liberal education is to produce a human being, a free man. To such an aim the wonderful displays put on by Haverford men in graduate schools, constituted as those schools are today, are largely irrelevant.

I know that I am asking a great deal. I am suggesting that Haverford overlook at once the defects of American secondary education and the demands of American graduate and professional schools. I do so in the interest of liberal education, which seems to me the most urgent and vital of all the needs of our country today. I feel justified in doing so here because Haverford is one of the few colleges in the country that can ignore the defects of secondary education and the demands of the graduate and professional schools. There will always be 115 boys a year who have overcome the defects of secondary education, no matter how bad it may get, and who will want to come to Haverford. Haverford men, even if they had much less specialized training, would always be able to compete in graduate and professional schools with those who were without their native abilities and their educational advantages. The depth that I would like to

see added to the idyl is not that depth which is associated with intensive specialization, but that which is associated with radicalism in the literal sense—a depth that goes to the roots of things. This is a depth that can be obtained through the study of the ideas and issues that have animated or agitated mankind and by the liveliest possible college-wide discussion of those ideas and issues.

Since I have spent a long life in higher education, perhaps you will permit me one wholly subjective opinion in regard to it. That is that one college, or one college education, is distinguished from another by the vitality of the college. Vitality in turn appears to result from controversy. The deeper and more pervasive the controversy, the more students and faculty that are involved in it, the better the education. This is simply another way of saying that the best education is the most radical one; for I am not talking about controversy over compulsory meeting or over the hours at which ladies must leave dormitories.

What I am saying is that Haverford is too good to waste in the training of specialists. Every other institution of higher education in the world is busily engaged in this task. The one certain calling is citizenship; the one certain destiny is manhood. For these the educational system of the United States makes pitiful provision, and that of the whole world is making less and less. No one would object to the production of specialists at Haverford or elsewhere if one could be sure that before specialized studies or simultaneously with them liberal education received its due. But I can emphasize my point by saying that though I would be surprised, I would not be regretful, if to give liberal education its due required most of four full years.

A celebrated scientist has lately told the story of his life in print, and it makes sad reading; for though it shows that he had several hobbies outside his specialty, they did not include a knowledge of or an interest in the state of civilization. He learned of the Great Depression because his students could not get jobs. He heard of Hitler for the first time when Hitler began to exterminate the Jews. He cast his first vote at the age of 32. I say that this man may properly blame his Alma Mater for giving him an illiberal education. But, if he had attended any other university, or if he had specialized in any other field,

including history, literature, philosophy or art, he would, as these subjects are taught in universities today, have got much the same kind of education.

Now the idyl is over, and you go out into a world in which your elders in almost every country have distinguished themselves by their remarkable incapacity to solve the problems that they and their elders have raised. Sometimes it seems that war is welcome to modern man because it relieves him of his sense of having lost his way and gives him at last a clear purpose. In this kind of world you will need those qualities of clarity and independence that Haverford has helped you to acquire. But even in this kind of world your friends can have no fears for you. They know that you will stand fast, and justify once more, as your predecessors here have done, the faith of the founders of Haverford.



## EDUCATING COLLEGE TEACHERS' CHILDREN IN COLLEGE

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MORE than one college teacher has remarked that while he has spent his life educating other men's children, he has had great difficulty in providing a college education for his own. The problem is one of financing the higher education of one or more children out of a too modest faculty salary. This article describes a recent study entitled *Financing the College Education of Faculty Children* made by Teachers Insurance & Annuity Association (TIAA) at the request of The Fund for the Advancement of Education.<sup>1</sup>

The root of most faculty financial problems lies in the present inadequacy in all ranks of over-all salary levels. Today's beginning instructional salaries, when compared with those in non-academic occupations, cause young people to hesitate to enter the college teaching field.

The Commission on Financing Higher Education has indicated that in the decade 1940-50 faculty salaries would have had to increase by about 72% in order to keep up with the ten-year rise in the consumers' price index—from 100.2 to 171.9. In land-grant institutions salaries rose about this much, but salaries paid by private institutions increased only between 50 and 70%.<sup>2</sup>

Present college salaries seem even more unattractive when compared with current earnings in industry and in the other professions. While weekly earnings in manufacturing industries jumped almost 140% between 1940 and 1950, the average earnings of college teachers in all public institutions went up only about 50%—from \$2,900 to \$4,350.<sup>3</sup> At the same time the ratio of academic salaries to average earnings of all employees in the U. S. declined 2.21 to 1.43.<sup>4</sup>

<sup>1</sup> Francis P. King, *Financing the College Education of Faculty Children*, Henry Holt & Co., New York. 1954.

<sup>2</sup> John D. Millett, *Financing Higher Education in the United States* (1952), pp. 134-135.

<sup>3</sup> *Ibid.*, p. 136.

<sup>4</sup> *Ibid.*, p. 274.



A report recently prepared by the AAUP Committee on the Economic Status of the Profession states that "instructional salaries have not, since 1939-40, kept pace with living costs, with improvement in the incomes of other professions, or with per capita growth of the national income," and that "the profession in the selected institutions has failed, both absolutely and relatively, to maintain its economic position in American society."<sup>5</sup>

Few are attracted into the teaching profession by the prospect of great financial reward. However, a satisfactory professional income is essential if higher education is to recruit and retain able faculty members. While salary is the primary defense against the inroads of diminished quality and quantity of teaching personnel, a second line of defense consists of those elements of income not directly represented by the salary itself. These are: retirement income provisions, group life insurance, faculty housing, accident and health insurance and income provisions in case of disability. Adequate tenure and the sabbatical leave also provide the college teacher with the sense of security and tranquillity required to stimulate intellectual activity. Given the two elements of a teacher's material rewards, i.e., those directly financial and those which are indirect, it appears that the economic status of the college teacher might be subject to upward revision in a number of diverse ways.

Because teachers experience serious financial difficulty in providing their children with the college education they require, the attention of The Fund for the Advancement of Education was drawn toward this area as one in which foundation support might be appropriate.

At the outset of the TIAA study it was necessary to find the answers to two fundamental questions: (1) Are college teachers convinced that indirect financial rewards have a positive effect on the attractiveness of their profession? (2) Would aid in financing the college education of faculty children meet a sufficiently outstanding need? To answer these and other ques-

<sup>5</sup> Committee on the Economic Status of the Profession of the American Association of University Professors, "Instructional Salaries in 41 Selected Colleges and Universities for the Academic Year 1953-54," *AAUP Bulletin*, Winter 1953-54, p. 633.

tions, faculty members and administrative officers of 23 colleges were interviewed.

The study found (1) that nonsalary compensations are desirable insofar as they provide a sense of security and a solution to outstanding economic difficulties, and (2) that some program of aid for the college education of their children would be warmly welcomed by the majority of college teachers. Most of those interviewed also felt that an aid plan would, over a long period of time, contribute to an increment in the over-all attractiveness of the college teaching profession.

What burden is involved in sending children to college? What are teacher attitudes on the subject of their children's college education?

*Cost of a College Education.* Out of his income the teacher must meet undergraduate expenses which may easily range between \$800 and \$2,000 a year. Private women's colleges are generally the most expensive, requiring from \$1,600 to \$1,900 per year for tuition, room and board only. Total expenses (tuition, room, board, and minimum personal) at private men's and coed colleges and universities are usually between \$1,200 and \$1,500. At publicly supported institutions costs are lessened by substantially lower tuition—estimates of average tuition fees, room and board for a year range between \$700 and \$800, to which should be added at least \$200 for personal expenses.

*Tuition Discount.* A college education may be substantially reduced in cost by attending the local college and living at home. Moreover, waived tuition is available for the faculty children of some institutions. However, fewer waivers are available than is generally realized. A study made recently by Charles W. Hoff, University of Omaha, shows the incidence of tuition discounts (ranging from 10 to 100%) in 363 institutions of higher learning.<sup>6</sup>

The Hoff study discloses that state-supported colleges and universities rarely allow tuition discounts. Though slightly more than three fourths of private institutions in the sample grant discounts, 17% of private universities and 22% of private col-

<sup>6</sup> Charles W. Hoff, Vice President, University of Omaha, "1952-53 Questionnaire."

leges do not. The amount of discount varies widely—36% of private institutions waive tuition 100%; 36% grant 50%. While there are a few discounts ranging between 50 and 100% of tuition, most of the remaining waivers are below 50%. Thus, in the number of institutions granting tuition remission and in the percentage of tuition waived there are areas in which many colleges may take measures on behalf of staff members.

*College Away from Home.* According to the interviews, the majority of college teachers attach a high value to educating their children away from the home campus. Some have to—teachers in men's or women's colleges often do not have the choice. The preference in no way reflects on the local institution. As one college administrative officer put it, "This belief, of course, is essential to understanding the problem of aid to faculty in this respect and it should be italicized in any final report."

There are several reasons for faculty emphasis on the value of educating their children in some other college. Faculty members believe, in general, that removal of the child from direct and exclusive dependence on home and family should begin coincident with entering college. The developing personality of the young man or woman requires the stimulating independence and growing responsibility afforded by attending college in a new environment. Too often, staff members feel, the faculty child attending his father's institution is socially and psychologically handicapped. Sometimes his father's colleagues and his fellow students expect too much of him; his singular position as a faculty child may tend to embarrass him before his student peers; in trying to be objective about him teachers in the institution may overcompensate to his disadvantage, or they may treat him with undue favor, also to his ultimate disadvantage. Some or all of these campus behavior patterns might seem irrational, but they are concrete situations on which faculty attitudes are based. It also appears that faculty children themselves want to spend their college years in a new environment.

To what extent do college faculty members succeed in sending their children away to college? Whereas the desire was almost universal, it is probable that less than 50% of faculty parents have achieved this goal.

The TIAA study explored methods that might be applied to help the teacher save in advance. At the outset of the study it was felt that a system of contributory group endowment insurance might be developed providing (1) an educational fund at the age the child enters college, and (2) insurance in case of the early death of the child's father.

*Group Educational Endowment Insurance.* Interviews with college and university administrative officers revealed that contributions from employing institutions might not be forthcoming for budgetary reasons. Consequently, the study examined a program based on a 50% contribution by an independent foundation matched by a 50% premium contribution by the faculty parent.

The hypothetical program would work somewhat as follows: Endowment insurance in units of \$2,000 maturity value would normally be paid out at maturity over a period of four college years. In case the faculty father dies before his child or children reach age 18, premiums would cease and the full face amount would become available for the child's college education.

*Estimated Cost.* To provide a rough estimate of the cost of the program, it was necessary to determine (1) the potential faculty-child population, and (2) the premium costs. Basing estimates on the present faculty population and increases expected between 1955 and 1970, the TIAA study found that approximately 200,000 present and future faculty children might be eligible, provided a child enters the program before age 13. Of course, not necessarily all faculty children would participate. Using an average premium figure, the cost of the program to a contributing foundation, if fully utilized, would be about \$10 million per year. An additional \$10 million, of course, would be paid by faculty members. The annual cost to a foundation would increase with growing faculty population and would reach approximately \$20 million a year by 1970.

Given the enormous cost figures, there is serious doubt whether the foundation expenditures involved, or even a substantial part, are warranted by the nature of the proposed program. It must be recognized that a foundation is not in a position to contribute to the savings of large numbers of individuals.

Though the group insurance idea was rejected, it is described

to show the need to turn to something less costly and perhaps less comprehensive. The TIAA study proceeded to consider other means.

*Combined Equity and Fixed-Dollar Investment.* To help college teachers conserve the purchasing power of their savings during periods of inflation, the study investigated the possibility of a specially organized system combining equity investments with traditional fixed-dollar investments. For retirement, equity investments acquired regularly over a long period of time and then liquidated systematically, also over a long period of time, work well in combination with fixed-dollar investments (College Retirement Equities Fund). How would this work in saving for college?

An analysis of the behavior of a combined common stock and fixed-dollar investment program accumulating funds over ten-year periods beginning in 1880 and paying them out over periods of four years shows that while the combined fund had advantages over the simpler fixed-dollar savings, the short term advantages were not sufficiently great to warrant the development of a *special* investment system. But such a combined program, handled by the individual himself, would be most useful to the teacher who has several children and a fairly long college education period to cover. A teacher with three children two years apart would have an eight-year (rather than a four-year) liquidation period and might then find that his combined common stock and fixed-dollar fund, accumulated and spent over 18 years, performed better than a single fixed-dollar fund open to the erosions of inflation.

*Borrowing.* Borrowing is another way teachers have managed to put their children through college. It is usually done at the time the education itself is taking place.

At least one college has established a special loan fund to help faculty members finance their children's education. This plan provides for loans of up to \$1,000 a year at 4% simple interest. Repayment of principal and interest is made by deductions from the teacher's salary, beginning at the time of the loan. Loans are repaid at a minimum rate of \$15 per year per \$100 of the original loan.

Although loans to students are available in almost every edu-

educational institution, they have not been used in full measure—at least since the end of World War II. Several college officers indicated that student loans are used only as a last resort or in temporary emergencies.

*Savings and Loan Plan.* As another possible method of financing faculty children's college education, the TIAA study examined a loan plan based on a system through which college savings would be made preceding, during and after the college education in question. Savings by the faculty member would be combined with a loan to fill out the balance of the funds needed, with repayment taking place after the student graduates.

The pattern of the plan would be as follows, using as an example a college education costing \$1,500 per year. During the four preceding years the father would deposit \$500 per year. He continues this regular amount for the four college years and for the four years following college. By the end of the first college year, the parent has deposited \$2,000 and has used \$1,500 for the first year's expenses. To the \$500 balance is added his next year's annual \$500 payment. For the second year his net accumulation of \$1,000 is supplemented by an initial loan of \$500. During the next two years he receives additional funds as a loan, but is already reducing the total amount outstanding by his annual \$500 payment. The result is a repayment schedule ending four years after the college education has been finished. Interest would be kept at a minimum.

Because a flexible system of this kind appeared quite acceptable to most of the teachers interviewed, the report recommended further study of the loan plan idea.

Under examination, none of the methods involving very extensive direct financial contributions from a foundation turned out to be feasible. Therefore the study turned to the Faculty Children's Tuition Exchange, an existing organization which had made remarkable headway in helping college teachers.

*Faculty Children's Tuition Exchange (FCTE).* The FCTE was organized seven years ago under the aegis of Dean Robert R. R. Brooks of Williams College. A statement of the FCTE sets down the basic ideas on which it was founded: "Although most colleges provide free tuition for children of their own fac-

ulty members,<sup>7</sup> girls whose parents teach at men's colleges and boys whose parents teach at women's colleges are not aided by this. Moreover, many parents and children, including those at coeducational institutions, feel that the college experience is more satisfactory if it takes place away from the home town. . . . [The FCTE] provides a method, at low cost, of reducing the financial worries of faculty members with college-age children."

This organization achieved the objectives of:

1. Making possible a college education away from the home campus.
2. Making local tuition remission valid at a large number of institutions.
3. Solving the problem of the teacher at men's or women's colleges having children ineligible for the home institution.

After examining the operation of the FCTE, the TIAA study recommended that it be granted sufficient funds to expand its operation, take in public as well as private institutions and continue its work on behalf of college faculty members. The Fund for the Advancement of Education followed this recommendation with an initial grant of \$38,000 and is willing to consider subsequent grants until the end of a five-year period. On receiving the Ford grant, the FCTE incorporated, taking the shorter name Tuition Exchange.

*Operation of Tuition Exchange.* Upon entering the Exchange each college commits itself to remit, during the succeeding five years, the undergraduate tuition of a stated number of staff members' children. The commitments are related to the number of the college's own eligible children likely to go to college in the next five years. Each year the five-year forecast is revised and serves as a guide to the availability of tuition remission at member colleges.

*Record of Credits and Debits.* A central record of credits and debits is maintained by the director of the Exchange. Entries are made according to the number of semester units required for the completion of an undergraduate education. Semester units are used in recording students exchanged so with-

<sup>7</sup> Actually, the Hoff study discloses that only 36% of private colleges and universities provide a 100% tuition remission. Cf. *supra*.



drawals or transfers do not cancel an entire four-year commitment. If a student chooses to attend the college in which his father teaches, this is also reported to the Exchange director, and the appropriate number of semester units is entered as both a credit and a debit for that college, thus reducing its net commitment. Communication between the member college and the Tuition Exchange is maintained by the local Tuition Exchange liaison officer.

*Application.* A staff-member's child makes a regular application to the admissions officer of the college he selects, indicating that he wishes to be admitted tuition-free as a faculty child. If the college's quota is filled, the admission officer notifies the applicant of this as soon as possible so that he may apply to another member college of his choice. Each member college applies its normal admission standards.

Financing the education of their children is only one of the economic difficulties individuals in the college world now experience. The TIAA report reveals that certain other problems—continuing ones—worry teachers most. They involve uncontrollables as far as the teacher himself is concerned—retirement, earlier death and disability.

Of the three, retirement was the most important to the teacher and it is also the one in which the most effective strides have been made. Employing institutions have given somewhat less attention to the financial difficulties of the family of a staff member who dies while in service, but through collective, wholesale, and group life insurance the problem has been reasonably well solved in many institutions and methods of solving it are available.

In the field of total and permanent disability there is no satisfactory answer for the college world as a whole. For temporary disability, informal salary arrangements sometimes obtain, and group medical, surgical and hospital expense insurance coverage is on the increase.

These continuing problems remain foremost as financial elements in the attractiveness of the teaching profession. Coincident with improvement in salaries and staff welfare plans can come attention to such problems as the college education of faculty children.

## SOME OBSERVATIONS ON THE TUITION EXCHANGE PLAN

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THE April 23, 1954 grant from The Fund for The Advancement of Education to the Tuition Exchange and the more recent publication of *Financing the College Education of Faculty Children* by Francis P. King have focused attention on the faculty children's tuition exchange program which has now been in existence for several years. Apparently an all-out effort is to be made to encourage more colleges to adopt this plan.

The thesis of these few paragraphs is this: while the goal of the Tuition Exchange is admirable, college faculties should carefully ponder its disadvantages as well as its advantages before they urge its adoption. Since the advantages have been set forth in *Financing the College Education of Faculty Children*, we will here concentrate on some of the disadvantages.

First, like all fringe benefits, Tuition Exchange is a real cost to the college. This point deserves emphasis since it is widely misunderstood by many faculty members. It is all too easy to say, "Well, the college can just admit a few extra students so that it does not lose any income if faculty children are exchanged without a tuition charge." The answer, of course, is that if the college can take on additional students, it can do this whether it does or does not admit faculty children without charge.

To be specific, if a college with a tuition of \$600 per year admits ten faculty children without charge, its total income is reduced by \$6,000 per year. In other words, it loses \$6,000 which it might use to increase faculty salaries. If its total faculty numbers 56, the cost of the "free" tuition program is \$107 per faculty member. This point is especially important since there is almost universal agreement, and here I quote Mr. King, that "higher academic salaries is the only wholly satisfactory solution to the problem of continuing to attract gifted and promising people into the teaching profession in higher education" (pp. 1-2).

Second, Tuition Exchange really means that some members of the faculty (those without children) subsidize other members of

the faculty (those with children). Here is a quick check of a faculty of 56 members. Of the 56, 13 (23% of all) have never had children and probably never will, so that all in this group must give up some of the increased income which they might have without Tuition Exchange and give it to those who have children.

In addition there are 10 other members of the faculty who currently have no children. Some of these are young instructors who will eventually marry and have children, but others already give evidence of remaining as bachelors or spinsters. If even two of these 10 remain without children, then these two should be added to the previous 13 of the faculty to give a total of 15 (27% of all) who would help subsidize the plan.

Finally, we must give consideration to an additional six faculty members who had had children but they are now long past college age. If we add these six to the previous total of 15, we get a total of 21 (or nearly 38% of the entire faculty) who will achieve no benefit from Tuition Exchange although they must contribute to it (by not having their salaries advanced as rapidly as would otherwise be possible).

There is another way to approach this matter of subsidization. Personally I am wholeheartedly in favor of group activities when they meet two tests: (1) every member of the group has a chance to benefit from the group activity, and (2) by performing the activity as a group the total cost is reduced. A group insurance program meets both of these tests. For example, everyone in the group will eventually die and insurance is less costly on a group basis than if purchased individually. Likewise, when a college adopts (and pays for) a Blue Cross program for all of its faculty, that program also meets these tests. Again, to be specific, there is a chance that everyone in the group may go to a hospital. Furthermore, there is a cost reduction to the group which is not possible on an individual basis.

But neither of these tests for group activities is met by the Tuition Exchange program. In the case analyzed above, from 27% to 38% (the percentage you use here depends upon whether you take the short-run or long-run point of view) of the faculty

will not have children who can participate in the plan. Moreover, there is no "group rate" for those in the program.

Third, from the point of view of its administration the Tuition Exchange program has all the disadvantages of a barter system. Mr. King is well aware of this. As he puts it, "Tuition remission reciprocity among colleges is essentially a barter system and, hence, not the most efficient way of purchasing the educational commodity for faculty members' children." He goes on to point out that it involves "special communications, administration and bookkeeping procedures" (pp. 44-45). These barter difficulties can be reduced by a very simple plan: let the college give to each faculty child who is in college an annual grant of money (call it a scholarship if you like) equal to the college's tuition. In other words, if a college faculty wishes to overlook the two disadvantages of Tuition Exchange as outlined above, here is a much more efficient way of putting it into effect.

Not only would this scheme reduce the disadvantages of the barter system but it also makes it crystal clear to everyone that any exchange of faculty children does involve the college in a cost.

In conclusion I want to emphasize my firm belief that salary scales in our colleges and universities are too low. We must do everything we can to raise them. While there are some fringe benefits (and I refer to those which meet the two tests mentioned above) which are decidedly worth-while from a faculty point of view, the Tuition Exchange plan is not one of them. I say this even though I know that if the Tuition Exchange plan is adopted by a great many colleges throughout the country, I may eventually find myself recommending it—in self-defense—to my own Board of Trustees.

## THE JOINING OF ARTS, SCIENCE AND EDUCATION

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WITH the acute shortage of science teachers, scientists, engineers and technicians, the liberal arts college can make a worthy contribution towards minimizing this shortage. Without top-notch science teachers in the secondary schools, the liberal arts college cannot look forward to a needed group of enthusiastic students who may be inspired to pursue a career in science at college. Liberal arts colleges can cooperate with many teacher-training institutions in preparing better teachers. The following program represents but one illustration of how a liberal arts faculty and the faculty in a department of education within one liberal arts college joined hands in meeting this need.

During the year 1955, the first group of students will graduate from Queens College of the City of New York as *majors in science and education*. These graduates are prepared to teach all of the sciences in the secondary schools.

In order to provide prospective science teachers with an excellent background in liberal arts, about one half of the college program is devoted to studies in the areas of humanities, social studies and natural sciences including mathematics. The other half of the bachelor of science degree program consists of two thirds' work in the natural sciences and one third in professional courses in education. All prospective science teachers are required to take at least one basic course in each of the following sciences: biology, chemistry, geology and physics. In addition, a student elects several advanced courses in one of the basic sciences. Another advanced course in one of the related sciences is also suggested.

Since 128 credits are required for the bachelor of science degree, the student is required to take 64 credits chiefly in the humanities and social studies. This includes one course in the sciences and one in mathematics. Music, art, health and physical education are also required. About 44 credits are taken in all of the sciences and 20 credits in education.

This program was designed through the cooperative planning

of faculty members in the departments of biology, chemistry, education, geology and physics. The faculty recognize the need for training science teachers who possess a sound, thorough liberal arts background. It is also recognized that science teachers should be well prepared in their subject matter and to be able to utilize all of the best resources and procedures for most effective teaching. Science teachers in the secondary schools should also understand basic problems of school life, how adolescents learn and how the teacher can contribute towards the maximum development of better students and better citizens. With the common goal of training better science teachers, faculty representatives from the various science departments had several meetings with a representative from the education department who coordinated the science and education program. The administrative officers of the college gave support to the making of a new major which cuts across many departments to fulfill an important need of teacher training.

A faculty committee representing all of the departments concerned was established to give guidance and to administer this curriculum. When an entering freshman wishes to consider science teaching as a career, he is assigned two faculty advisors: one from his chosen field of science and the other from the education department (science education specialist). During the first two years of college work, the student follows the prescribed liberal arts program.

As an upper sophomore, he begins his first course in contemporary problems of education. In this four-credit course, the class and the instructor visit a different school one morning each week and observe several classes. Visits include elementary schools, junior high schools, vocational high schools, special high schools (science or art), adult education centers, nursery and private schools. The aims of these visits are to help the college sophomore determine whether or not he wishes to become a teacher and to integrate the theory of education with the practices observed in the many class visits. This introductory course also meets for three hours per week on campus where the following topics are studied: philosophy and purposes of education, the school curriculum, organization and finance of public schools, teaching as a career, and contemporary issues and/or problems

of education. The history and basic principles of education are developed along with the many topics or problems pursued. As a result of the varied experiences offered to students in this course, a few of the students decide wisely that they should not consider teaching as a career. The instructor confers with individual students when a decision of this kind is reached. The student who wishes to become a chemist, biologist or engineer instead of a science teacher will receive four elective credits for this introductory course in education towards the B.S. degree. No time is lost. He is able to major in a particular subject-matter field with no penalty.

Not all of the students are automatically admitted to the teacher education program. If a lower junior continues in education, he must be advised that his speech, written English, health, grade index and personality have satisfied at least the minimum requirements for this program. Sometimes a student is requested to take a remedial course in speech or written English to improve his abilities in terms of required standards. During the junior year, the prospective secondary school teacher of science or other subject-matter areas, studies psychology of adolescence and of learning. This is a six-credit course which meets for three hours per week on campus for a year. To integrate the theory of learning and of behavior of adolescents with practice, each student is required to submit periodic reports of an actual case study of an adolescent. In addition, each student is assigned to a youth group such as scouting or other agencies as a volunteer leader. Scheduled conferences with the student enables the instructor of this education course to guide him in a better understanding of adolescents.

By the end of the junior year, the future science teacher has completed his liberal arts course requirements, most of the basic science courses, and several of the advanced science courses. Faculty from all departments are asked to evaluate and submit reports to the student personnel advisor. Before the student is permitted to enroll in student teaching, he must receive the recommendation from the subject-matter department and satisfy all of the other requirements such as speech, written English, health, good grade index and emotional maturity.

In the lower senior year, the education course offers work and



study in materials, methods and observation of teaching in the secondary schools. In addition to four hours per week on campus (in class), students are required to spend one morning or afternoon each week observing and assisting in the teaching of science in a junior or senior high school. Future science teachers are in the same general methods course with prospective secondary school teachers in all subjects. Each student gains insight into the nature of the curriculum and how a given subject fits in to the total program of instruction. Lesson and unit planning, the use of audio-visual aids, reading materials, group and individual reports and some actual teaching experience constitute most of the activities in addition to the assigned reading in professional publications. Consultants who are specialists in specific subject-matter areas are invited to participate in this course by either giving demonstration lessons or discussing other specific problems.

As an upper senior, the science and education major spends usually three or more hours per day, five days a week, for the entire term as a student teacher. He observes master teachers of science and many classes during the first two or three weeks. Gradually, he is encouraged to teach science. Before this experience is over, the student teacher will have taught several units in general science and other sciences such as biology or chemistry for a few consecutive weeks. The college supervisor visits each student teacher at least five times during such periods when the student is engaged in teaching. The college supervisor confers with the student teacher and with the regular, cooperating teacher of science at the end of each visit. The student teacher is also taking a special methods course in teaching science with the same college supervisor who is a specialist in science education. A weekly seminar at the college enables all student teachers to share their experiences. Various problems such as teacher placement, professional code of ethics and many other topics are discussed.

Upper seniors who major in science and education are required to pass a comprehensive examination. This examination is administered by the faculty committee representing the science and the education departments. Emphasis is given to the comprehensive treatment of all of the sciences as well as the teaching

of science. Usually, the student is given about a half of a semester to work on this examination along with his other duties. It is another learning experience which may promote a greater desire for the student to gain more knowledge and understanding, even after the written examination is submitted.

Upon graduation from the college, students may wish to elect a fifth year program which leads to the degree of master of science in education. Science and education majors are required to complete ten credits in education, ten credits in science and ten credits to be elected from graduate courses offered by other departments such as English, political science, music, sociology, psychology, etc. The college believes that a good science teacher should have an excellent background in the humanities, social sciences and natural sciences. Hence, graduate students have an opportunity to elect ten credits of courses that will broaden their background and serve to stimulate their intellectual and professional growth. The ten elective credits in science is "tailor-made" to fit the needs of the individual teacher. Graduate students may elect science courses at any of the municipal colleges of the City of New York. With permission of the registrar and the advisor, such courses when completed satisfactorily will be transferred for credit towards the master's degree. The graduate program in teacher education is administered by faculty representatives from various departments in the liberal arts and from faculty members in the education department. This program is another indication of how liberal arts faculty members have cooperated with the faculty in the education department to make possible an effective teacher training program.

## MORE WEAPONS FOR PEACE

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**T**ODAY one hears on all sides the complaint that the physical sciences have gone ahead at a pace that far outstrips the social sciences. From the pulpit, from the lecture platform, from the editorial page comes the telling statement that we have learned to kill on a wholesale basis and yet we have not learned to live together peacefully or to apply the lethal powers to the easing of man's burdens. Then follow the customary words of warning, the jeremiads, that unless we progress with greater speed and effectiveness in the social sciences, unless men solve their problems at the conference table rather than upon the field of battle, unless—and so on. The words flow; but little is done to correct the situation that is being deplored.

Money in vast amounts keeps pouring into research and development in the fields of the physical and biological sciences, while pittance goes for research in the social sciences, and mere dribbles for the humanities. The researcher in physics, mathematics, chemistry, engineering and comparable areas meets little difficulty in finding adequate support for his project regardless of its magnitude. If he seeks to build a cyclotron, at a cost of millions of dollars, he finds a somewhat larger problem than if he needs one of the small gadgets such as an X-ray diffraction machine at the minute cost of about fifteen thousand dollars, but the raising of necessary funds does not constitute an insuperable difficulty. Government agencies, including the branches of the military, seek the scientist; private foundations and corporations are generous in their support of projects. And this is as it should be, for there can be no moratorium of the advances in the sciences. Proposals that we slow down the development in the sciences so that the social sciences can catch up have all the unrealism of madness. One cannot keep active minds from working; one dare not, if he could, call a halt to protective devices—defensive and offensive—that we may need tomorrow. But another path lies open, that is, the speeding up

of the slower mates, the hastening of developments in the social sciences and the humanities.

The preceding reference to "protective devices—defensive and offensive" may cause some unhappiness. The reader may object to the building of this argument around the factor of war. The answer seems simple. First, it would be folly to neglect that possibility for which millions of dollars are being spent and tens of thousands of men are being trained, and which stands as a daily threat that is not within our own control. Second, modern thinking no longer envisions peace as a "normal" state, with war the aberrant condition, but rather views peace as a positive state that must be achieved and maintained. Thus, to achieve and maintain peace, it becomes necessary to plan for conditions that will (among other things) avert war, and it is also necessary to speak of things that will win wars, once the war has begun, in order to return to the state of peace.

The ways of winning wars and of making peace lie in many areas. At present, our government is pursuing two principal lines of activity, lines which are time-honored over the centuries. One is through the building of a powerful military machine, composed of manpower and weapons. The other rests in the realm of diplomacy that tries to substitute the conference table for the field of battle. A third, and newer, means of operation and one which uses both the former in their proper proportions, is psychological warfare.

No one is qualified to say which of these means is the most useful, the most effective or the surest. That wars cannot be won without military forces is certain, but it is equally true that the goals of wars can be won without armed forces. And even in war itself, important battles can be won without firing a shot.

While our government is engaged in the training of manpower for war, and in developing offensive and defensive weapons of the highest order, it (and its people) must look to all other methods that may contain better, or at least auxiliary, means of assuring the security of our nation and of its ideals. These means, as has been said, may lie in a variety of areas none of which we can afford to ignore.

One defensive weapon—a firm foundation in the structure of

security—that must be mentioned is our economic organization, with special reference to our industrial potential. A fundamental strength of our nation lies not so much in the magnitude and variety of goods we can produce as in the integration of capital investment, management and labor that accounts for the production. This social invention of the American economic system gives the lie to the Marxist doctrine that establishes the worker as the slave and the unreconciled enemy of capital. An antagonist of our country, in his own psychological warfare, wants nothing more than to destroy the system which enables labor and management to negotiate in peace at the bargaining table. We, on our hand, must seek to build stronger bulwarks to the industrial peace that assures a continued flow of goods and a high level of purchasing power, two basic requisites of a sound economy. For, any unsoundness in our economy plays into the hands of our enemy; the torch of his false ideology feeds on misery for its fuel. Our foe watches our stock market reports, our record of unemployment, our production-inventory ratio, and all other business indices, with even greater avidity than does the most careful investor. The Marxist doctrinaire adheres to the theory that capitalism contains the seeds of its own destruction, and does what he can to nourish those seeds. Any help that he gets from local sources is appreciated. Economic theory that departs from Marx, and social practice that confutes Marxism are anathematized by those who would destroy us. Therefore, our social organization and social science, our belles lettres, and our art are among their high priority targets.

Areas abound in which research in the social sciences and the humanities can profitably be done. For example, we need far greater insight into the nature and structure of government, into its proper place in the scheme of men's affairs, and into the degree and kinds of controls that government should and should not exercise. We would be well served by further knowledge relating morals to our uses of science, to our conduct of commercial affairs and to our literary works. We need additional research, linking studies in anthropology and in linguistics. We have far from adequate understanding in such matters as juvenile delinquency, housing, the ready and safe movement of vehicles on our streets and highways. Philosophy can contribute much to the synthesis of currently unrelated knowledge. One

could go on almost without pause in listing opportunities for further work—work that would be most useful in building a better and stronger society.

The relative ease of securing support for research in the sciences is matched only by the relative difficulty of finding support for research in the social sciences. It is not impossible to get subventions for research in the social sciences, provided the request is big enough. The statement of a cynical academic administrator that one can more readily get a quarter of a million dollars for a five-year study than one can get \$250 to let a fine research man finish up a project is not necessarily a universal verity, but it happens often enough to give general credence to the principle.

For the most part, foundations in this country make grants in the social sciences for large-scale research that involves the "team" method; relatively little money is available to the individual researcher, and still less if his project requires only a small amount of support. The general attitude of the foundations is that such small sums should come from the educational institution itself. And there is considerable justice in that position, first, because the institution should support research, and, second, because the overhead of screening small projects at the foundation level would frequently cost more than the amount of the requests. On the other hand, in many universities and colleges today, the institution is so impoverished that it just does not have even these minimal amounts, with the result that the small research project is the one least likely to be finished.

The small project needs little money: enough to hire a student assistant for getting answers to questionnaires, enough to carry a man to an adequate library, enough to pay a typist so that the researcher is free to do his research, enough to free the researcher from the economic necessity of teaching in summer school, enough to make a sabbatical leave salary stretch to meet family necessities. These, and a dozen other reasons, are causes that keep productive men from getting maximum results from their capabilities. Given these small amounts of money, the research men and women could greatly multiply their present production.

The handicaps to subsidy in the area of the humanities are great. Some of the glamor of the sciences in winning wars and in increasing production filters down to the social sciences, for

they have also made some contribution in those two essential fields. But the humanities! They almost never present a "team" project, and rarely do they seek large sums. Their offerings of "practical" projects are virtually non-existent; they don't tell us how to win a war or how to secure industrial peace. It is true that the foreign languages have fared somewhat better in modern times, because here is something that is beginning to take on a measure of real usefulness. The military forces recognized the value of men skilled in the use of other tongues during World War II, and gave great impetus to training in the foreign languages. Our nation's expanding responsibilities, with the increase in business and social relations and in diplomacy, have fostered a continuing interest in and support of language study. But painting and sculpture, music, prose and poetry, philosophy and history, what of them?

A few foundations exist for the nourishment of these former favorite children who have been relegated to the unheated room at the end of the attic. Some sums of money are available, but they are limited and their recipients are considered the few lucky ones in the welter of aspiring candidates. Here again, the larger project, the one that requires a more imposing sum, is likely to find a smoother path; the pittance is hard to come by.

People in the fields of the humanities find difficulty in understanding why attention is more easily won by the sciences and the social sciences. Their attitude is that, admitting the priority placed by modern society on the winning of peace or of war, only a short-sighted policy would overlook the great potentialities of the humanities. We don't have to point, they will tell you, to the philosophies that over several thousand years have brought men to a realization of good, that have given men their concepts of justice, of brotherhood and of the dignity of man. We need not, they will say, talk of the heights reached through music and through art, of the great religious emotions evoked by those media, or of the glories interpreted through the voice of poetry. This is an age of practicality, and so we will be utterly practical. A race of people were well on their way to freedom as a result of the printing press of Elijah P. Lovejoy, and a novel by Harriet Beecher Stowe. There had to be a war, though, to settle that issue? All right. A nation won its independence, without an army, without gunfire or airplanes or a



fleet, without revolution or violence—on the contrary through a doctrine of non-violence, through the ideas and the ideals of one man, the Mahatma. This, they argue, is their answer to the proponents of 10<sup>5</sup>-power bombs or to the champions of economic and psychological warfare. Who can accurately predict what will be the force that will avert the next war or win it if it is started? The power of the bomb can be reduced to mathematical measurement, it is finite; but the power of words has not ever been, nor can it ever be, weighed.

If, then, we conclude that virtue lies in seeking more answers in the social sciences and the humanities (without slackening our rapid movement forward in the sciences), there still remains the essential question: How is this to be done? We have seen some of the complexities that inhere in this problem, we recognize that thousands of people are involved, that the amounts of money they require are relatively small, and that the task of administering aid through central foundations or corporations would be overwhelming in magnitude as well as in cost.

Many years ago, the Director of a highly successful Agricultural Experiment Station advanced his formula for doing his job well and making it easy. "I find a good man," he said, "then I put him in the right job, and then I go fishing." This system, expanded considerably, could provide the answers to the vexing questions raised in the preceding paragraph.

The administration of such a program can be genuinely simplified by means of decentralization. Let us assume that a foundation, or a corporation, or a private donor decides to support research in the social sciences or the humanities. It is unnecessary to receive research proposals, to weigh their merit, to have them screened by boards, to pass on each detail and to negotiate contracts or agreements. Let the foundation (or corporation or individual) decide how much money it wants to put into the venture, and then let it inform institutions of higher education that it is ready to receive requests for grants—not projects, not specific proposals, just requests for funds. When it has dug itself out from the deluge that descended upon it, the foundation can assuage its dismay by realizing that it has selected a popular field in which to work.

Now comes the principal costly bit of administrative overhead. Now comes the business of "finding good men." The

foundation will have to measure the requesting institutions on the quantity and quality of past evidences of worthy scholarship by faculty members. Even though these same men and women are not known, under this system, to be proposing further research, their presence on the campus indicates the potential of the institution in getting and holding competent people. And, at this stage, the institution is being judged. One additional factor should be introduced as a requirement. The requesting institution must indicate that it will create a board of its own faculty to judge proposals made on its campus, and that this committee will determine the specific amounts of money to be allocated from the gross amount granted by the foundation to the institution, and that the institution stakes its reputation (for the future, as we shall see) upon the decisions of this board. Through such a device, the foundation can make one grant in bulk, and be spared the heavy burden of passing upon a multitude of small requests; yet it can, in effect, be making the minuscule allocations where they are most needed and possibly most effective. One institution may need only \$2,000 to be spread among four or five faculty members, another may believe that it can wisely expend \$20,000. I would venture the guess that the initial requests of the institutions would more likely tend to be on the conservative side rather than on the prodigal. There is a good reason for this assumption: the institution cannot afford to be known as a wastrel, for it will be judged again.

Perhaps three years after the beginning of the grants, a review should take place. The nature of the production supported by the grants should be looked at, its quality surveyed and its quantity noted. This is the reckoning that will be a factor in decisions concerned with renewing grants, expanding them, reducing them or wiping them out. If the college or university can present evidence of useful husbandry, its future resquests will be respected; while if its talent has been hid in the earth, it will be cast into outer darkness, and there shall be weeping and gnashing of teeth.

Two objections will be immediately raised. First, it will be queried, who is to judge the quality of the work produced? And how is a decision to be made as to its respective merit? The answer comes quickly; work will be judged as it is today in

the world of scholarship, by one's peers. Though peers have been known to be wrong in their estimates of the worth of research or creativity, they have far more often been right. And, within the limits of man, this is the best measure available to us. The second objection will weave around the theme that much of the most useful work cannot be ground out in so limited a time, that the greatest works have frequently taken more years of effort than is indicated in the proposed time span. This is a valid criticism, and account of it must be taken. An institution should be permitted to report simply the gains being made by Professor X toward his objective, and here more than anywhere the potential of the man will carry weight in the balances.

An objection to which I attach no importance will be the claim that scholarship will be forced into a pattern of what some external individual deems "useful," that the independent thinker will be penalized unless he conforms to a mold. From what I have seen of the high degree of freedom under grants from the government, from foundations, from industrial and business corporations, and from individuals, I cannot believe that any validity resides in this claim. Furthermore, the independent thinker who may have personal fears regarding this imagined restraint can proceed along his present path, that is, doing his work without outside financial support. The likelihood is, however, that the small research funds which his college now has, will be freed under the proposed system, and thus the thoroughly independent worker will enjoy a great opportunity for getting research aid that he now seeks from his home institution.

Lest any reader be frightened by the prospect of the huge number of requests that would come as predicted earlier, let me point out that the grantor could limit its invitation to as small a list as desired, even to the limit of one. A foundation that is local in character could restrict its offerings to the institutions of its home state; a corporation could invite requests from institutions in a limited geographical area. Or any desired determinant other than geography could be applied.

Assuming, then, that our concern about the lag in the social sciences and the humanities is real, and conceding that this unsatisfactory situation demands action, we are ready for next steps. The first of the next steps is bound up in our belief that

the situation is unsatisfactory; it consists of bringing to the intellectual level, from the emotional and verbal levels, and recognition that future happiness, peace, and security depend not on the sciences alone. Much emotion and many words—and relatively no action—indicate where this matter stands today. Until we take the first step, until we really and thoroughly and deeply *believe* in the latent powers of the social sciences and humanities, we are unready for the second step: the step of action.

Action, in this case, means that we sponsor work in these areas with the same vigor and enthusiasm that we now accord to the sciences, but without reducing our support of the sciences. Just as the United States, in the period 1940–45, built a war economy on top of a peace economy, so must we now find the spiritual and financial resources to give an equal measure of endorsement to the two allies of science.

In providing support to the neglected studies, we have to remember that the ways of the social sciences are not the ways of the sciences, and that the ways of the humanities are not the ways of either of the other two disciplines. So we must not expect that the patterns by which we support the sciences can be transferred in whole to the agencies through which stimulation in the social sciences and the humanities will come. Different plans are demanded.

Two significant variations appear immediately. We shall have to put far more emphasis on the individual who works in these fields, and we shall have to expect that the results will be less susceptible to pragmatic test. Recognizing these differences, we build our system of support on a new base. We turn to the colleges and universities and call on them to judge the men who shall be aided in their work. And, later, we employ those same resources to evaluate results, as a basis for further aid.

To bring the social sciences and the humanities apace with the sciences, to accord them the full measure of their potential role in creating political and industrial peace, and to affirm the principle that no man can know the quarter from which happiness in the future will come, we are called on to expend every effort in bringing the neglected studies to a position of equality. To do this within the limits of economy and effectiveness is not easy or sure, but it is possible.

## PREPROFESSIONAL AND PROFESSIONAL EDUCATION IN MEDICINE

EDWARD L. TURNER

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EDUCATION AND HOSPITALS

AS knowledge accumulates with ever-accelerating rapidity, medical education has begun to undergo a great deal of "face lifting" and interesting experimentation is going on in many of our medical schools. To adequately prepare students for the dynamic activities of medical training today there is need for considerable rethinking in regard to premedical education. Our new tools and technologies have brought about social changes which have been shifting all aspects of life, including the diagnosis and treatment of disease and the very nature of medical practice. In spite of the tremendous implications of new technologies they are, in the field of education, sometimes stubbornly resisted emotionally, with the result that we cling to obsolete standards and conventions of the education of the past, either fearing or failing to follow the logic of what may today be in man's better interests.

Man has need for insight and intellectual power to utilize the entire body of culture and civilization. He cannot turn away either from past knowledge or from present reality. Effective use of knowledge today must be in relationship with sociobiological objectives. The right kind of utilization of past knowledge integrated effectively with new knowledge and the reality of today gives to human life content, direction and some sense of security.

Sir Lionel Whitby, in his presidential address before the First World Conference on Medical Education in London last August, stated that, "The first challenge which has come to the fore in the second half of the 20th century is not confined to medical education but is levelled at education itself, whatever calling or profession a man or woman is to take up." Regardless of what calling is being considered, challenges lie in three directions in

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education: (1) to the teachers, (2) to those they teach and (3) to what they teach. Where there is failure or inadequacy in any of these, the results of educational exposure may be disappointing.

In trying to analyze some of the problems and needs in pre-medical and medical education it might be worth-while to ask ourselves "What is education?" Sir Richard Livingstone writes that an education "should prepare us, either by a general or a vocational training, to earn our bread; it should give us some understanding of the universe and of men; and it should help us to become fully developed human beings." He points out that the first aim, that of breadwinning, is the least likely to be overlooked, and that the latter two aims of making intelligent citizens of the world and good human beings are the most important to us as men, but less obvious, more difficult and more readily neglected.

Education should be a preparation for "feeling at home and living intelligently on the stage where we find ourselves." Livingstone further indicated that we humans need instruction as to how to behave on this stage and that there are four points of good behavior that should be kept in mind. One of these is the necessity of learning how to express ourselves intelligently to others. The second is to know how to read and understand a book. The third is to think clearly and logically, and the fourth is to have the insight that comes from sensitiveness to supplement and correct the knowledge which comes from hard thinking.

Furthermore, Livingstone points out that an education which leaves individuals without a philosophy of life is as incomplete as one that leaves individuals unable to think or express their thoughts. He indicates that there is a very simple philosophy which gives standards of value and judgment applicable to all spheres of human activity which might be called the *philosophy of the first-rate*. Regardless of race or creed, people in all fields of life will admit to the philosophy of the first-rate. Certainly an educated individual should know the first-rate in the most important human activities.

We know the first-rate by seeing it, by experiencing it and through contact with it. We know the first-rate in food by tasting it, the first-rate in literature by reading it, the first-rate business by dealing with it and first-rate medicine through con-

tact with those who know it and practice it in first-rate fashion. Education should be the midwife that brings this philosophy of the first-rate to birth and that indicates its fruitfulness to those who accept it as well as to those they serve, regardless of the field of human endeavor.

Thus it would seem well worth-while in considering matters of preprofessional and professional education to think of them first in terms of the philosophy of the first-rate. This should be recognized as an ever-current challenge to education itself if such a philosophy is to be gained by students during the process of their preprofessional and professional exposure. Furthermore, if the value of the philosophy of the first-rate is recognized, it must be thought of in terms of first-rate students, first-rate teachers, first-rate facilities and first-rate opportunities in educational experience.

Preprofessional education for medicine today offers increasingly difficult challenges. Such rapid strides have been made during the first half of the current century that the very nature of medical practice has changed. Advances in chemistry, physics and biology have given much clearer insight into the mechanisms of biological activity and have necessitated greater understanding of these sciences on the part of the individuals contemplating the study of medicine.

Do we prepare our students in their preprofessional years so that they have a reasonable grasp of the principles behind these sciences which they must use? How much chemistry, how much physics, how much biology, and in each instance what kind, are questions of real concern today. With the increased knowledge available in each of these fields today, preprofessional students could spend their entire period of preparatory study in these areas alone if careful evaluation and guidance is not given to what they need, why they need it and how it is to be utilized.

The specialists in these scientific fields are frequently inclined to belittle any effort to design special types of courses for individuals needing basic knowledge, but not intending to specialize in their fields. Here is where, through lack of knowledge and perspective as to the needs in medicine, much stilted and unproductive teaching can be done and a great deal of time wasted on the part of both students and teachers in the preprofessional period. This whole area needs careful analysis and review with



material curriculum readjustments eventually resulting from such studies.

The increasing scientific specialization of recent years has crowded the preprofessional curriculum with so much science that there has been an increasing reaction towards the poverty of mind frequently seen in the pure science student and the medical student due to lack of general education in such fields as the humanities, literature, history, language and the fine arts. The finest of scientists would be of little value as a physician if he did not understand a bit about the world in which his patients lived and be able to appreciate fully the multitude of sociological and economic factors involved in practically all situations. Patients are human beings and if the physician of the future is to approach them and understand them as such he must have an appreciation of civilized values aside from his depth of scientific knowledge. During recent years the study of man in his relation to his environment—human ecology—has resulted in a general awakening and growing consciousness of the over-all importance and necessity of individuals entering medical study being well grounded in this field.

Thus it appears that there is need for much more thought to be given to intelligent background planning of education in preprofessional areas. There is no need nor any desire to stereotype preprofessional training. There is need, however, for discarding some of the traditional concepts of what constitutes an education that was satisfactory prior to the 20th century, and begin to think of some of the things needed today.

How can the preprofessional years be more effectively spent to meet the requirements of today's professional challenges? This is where cooperative planning on the part of professional faculties with preprofessional faculties could yield large and effective dividends. It would mean a lot of work, the discard of a lot of tradition and the development of materially modified curricula. But for what do we have our huge investment in higher educational institutions unless they can recognize these new problems and effectively set to work to solve them? What is taught and how it is taught in preprofessional and professional years must receive constant attention and revision if it is to avoid obsolescence.

If what is taught and how it is taught is to be effective, the

challenge to those who teach should be one that is eternally fascinating. Imagination is not allowed the freedom it should have in this area. Methods of presentation can be as important as the material being presented. In today's research-minded academic world, too frequently teaching has assumed a minor role, particularly when promotion and financial reward have tended to favor the investigator rather than the teacher.

The ideal faculty member, whether preprofessional or professional, is the one who combines effective talents in both teaching and research. Many such individuals exist and they become the dynamic stimulators that light the spark in their students. Today we do need re-emphasis on good teaching and on effectively rewarding good teachers as well as good investigators. A good science teacher or a good teacher in any field can stimulate an intense interest in the history of his subject with its social and economic implications as well as in the accumulation of current knowledge of the field in question. This in itself tends to give perspective to education in any area.

The question of students has been left to the last here although perhaps it should have come first, for educational programs of any kind with no one to learn from them would be of little merit. On the other hand, without a curriculum that is of real value or teachers who have potentialities, there would be equally small merit in having students.

Although many students know at the time they go to college or university of their desire to prepare for entrance to a medical school, a goodly number do not reach such a decision until well embarked on their college career. Thoroughly good preprofessional advising can do much to direct students either toward or away from a professional career if the advisors are fully aware of the qualifications needed by students planning to study medicine. What do we as physicians and medical educators believe to be the qualities of character and proficiency desirable in potential medical students and future physicians? Here is another area where closer cooperation between preprofessional and professional groups in education can pay real dividends.

Because of the very nature of medicine it is important that potential candidates for the profession be intelligent, intellectual, possess integrity beyond question, be human and sympathetic. They should be individuals who have the capacity of developing

a genuine love for their profession and an understanding of their fellow human beings with all of their weaknesses, joys and sorrows.

Good student selection and good advising take time. They require keen insight and understanding of young people. Properly conducted, they are expensive because of the caliber of individuals needed to conduct them and the time factor involved in good selection and advising. On the other hand, there seems to be no function of a college or university more important than that of aiding young people—the students seeking their education—find themselves. This is where many of the institutions of higher education fall down pathetically and where real effort should again pay handsome dividends in avoiding many of the wastages that go with college and university life today.

There is an old Chinese proverb to the effect that "You cannot carve rotten wood." True enough, if the basic potentialities are not present efforts to prepare youth for professional training will be of no avail. On the other hand, a piece of driftwood carefully cleaned and polished or carved into an attractive and useful item by one who can recognize the inherent beauty in it may become a thing of beauty and a joy forever. Careful selection, sincere and intelligent guidance and exposure to the first-rate in opportunities from the standpoint of curriculum and teachers cannot help but bring to medical schools those students who have developed a basic philosophy of the first-rate that should call forth the best from each and every medical faculty in the nation.

If we as medical educators have our sights set on the philosophy of the first-rate and constantly work towards its achievement there will be continued effort to find ways and means of doing our task better. It is the philosophy which, if possessed by those of us who teach and practice and passed on to our students, can guarantee for medicine and for those whom medicine serves continued striving toward the best in health, happiness and general welfare—and the progress that current knowledge makes possible.

## AID-TO-EDUCATION PLAN WILL ASSIST PRIVATE COLLEGES

**F**OR many years U. S. Steel has contributed to community funds, hospitals, educational and other activities, in which it had an interest. In 1953, United States Steel Foundation, Inc., a non-profit corporation, was formed to aid charitable, educational and scientific organizations and activities. Its members and governing Board of Trustees are all directors of United States Steel Corporation. A contribution of \$12 million was made by U. S. Steel to the Foundation in 1953 as an original grant. Such contributions are deductible by corporations in computing Federal taxes on income. The Foundation has made and will make, from income and principal, contributions to community funds, hospitals and other charitable, educational and scientific organizations and activities. The grants by the Foundation can be taken into consideration by U. S. Steel in connection with the needs of the many communities and areas in which it has an interest.\*

Very recently, United States Steel Foundation, Inc., announced an aid-to-education program centered around financial support for liberal arts colleges and totaling \$700,000 for 1954.

Benjamin F. Fairless, Chairman of the Board of Trustees of the Foundation, said "The 1954 program also provides for support of the National Fund for Medical Education, for the United Negro Colleges, and for a limited number of graduate fellowships in major institutions."

"We are aware," Mr. Fairless said, "that a large number of the private liberal arts colleges in the United States are today operating at a deficit, and we are pleased to be joining with other foundations and with industry, generally, in doing something toward relieving the serious financial plight of many privately supported colleges."

"It is quite apparent that these colleges and universities, operating without tax support, urgently need capital and gen-

NOTE: From U. S. Steel's 1953 Annual Report and the *U. S. Steel Quarterly*, August, 1954.

\* Offices of the Foundation are at 71 Broadway, New York 6, N. Y. The Executive Director is Dr. W. Homer Turner.

eral operating funds to provide for growing student bodies, to strengthen independent undergraduate education and to improve the incentives now offered for the highest quality of free and independent teaching."

He pointed out that many thousands of the 22,000 college and university men and women now employed by United States Steel Corporation attended liberal arts colleges.

From time to time in the past, United States Steel Corporation, which made an original grant to the Foundation at the time of its organization late in 1953, has given substantial sums to higher education. "This action of the Foundation initiates," Mr. Fairless said, "an effort to establish a balanced and effective plan for making grants in the field of education."

Undergraduate institutions in 14 states, most of which are highly industrialized, are included in the program, Mr. Fairless said. "These institutions have been separately considered and all are believed to be rendering a high quality of service in education, a basic consideration for any donor."

Recognizing there are many other worldly colleges in these and other states which it is not possible to include in the program, Mr. Fairless said, "The Foundation has confined its program in the main to areas in which it had a natural interest."

Mr. Fairless pointed out that participants in the program include four among the many associations of liberal arts colleges which have been organized in recent years for joint fund-raising purposes. These are the Associated Colleges of Illinois, Inc., with 22 members, the Associated Colleges of Indiana, Inc., with 12 members, the Ohio Foundation of Independent Colleges, Inc., with 22 members, and the Pennsylvania Foundation for Independent Colleges, Inc., with 39 members. Allocations within these state groups are in accordance with internal arrangements made among the members in the several groups.

In addition to the colleges in these groups, several score other colleges, some located in the four states mentioned and others located in the states of Alabama, California, Kentucky, Massachusetts, Minnesota, New Jersey, Texas, Utah, Virginia and West Virginia, are included in the program.

In making grants through the four state-wide groups, the Foundation recognized the potential long-term value of this new

fund-raising movement which now covers a large portion of the United States, Mr. Fairless said. The Foundation, however, reserves the right to select the colleges included in its program whether within or without such groups.

The grants to the colleges will be unrestricted in all cases. "The Foundation has no desire to share in purely educational decisions or to become involved in the customary provinces of colleges and universities," Mr. Fairless said. "The aid will, however, carry with it the expressed hope that the institutions find their own individual means of using a portion of each grant for improving faculty development and compensation."

In 1954, approximately one-half of the funds set aside have been allocated to current college and university building and endowment campaigns, and grants covering substantially all of this amount have been made. Included in this phase of the 1954 program is a one-time grant of \$100,000 to the 25 million dollar capital program of the 31 United Negro Colleges in 12 states. In addition, \$15,000 has been designated for their 1954 operating deficit needs.

The sum of \$50,000 has been allocated for the operating needs of the 80 participating medical schools located in 38 states comprising the National Fund for Medical Education. This total includes the cost of any special projects involving teaching or industrial medicine which may be initiated in 1954.

The program also includes a total of ten two-year graduate study fellowships to be awarded among a selected group of about 40 nationally recognized university and professional schools. Time did not permit implementation of this policy during the calendar year 1954 but early application of this part of the program is anticipated. Each fellowship will carry with it a grant of \$3000 to \$3600 per year, of which \$1500 will go to the institution and the remainder to the individual. The institution will select the graduate scholar from among applicants with outstanding qualifications.

"United States Steel Foundation recognizes that its action, considered by itself, is relatively minor in helping to overcome the critical financial situation threatening free and independent colleges," Mr. Fairless said. "Because of the nature of the problem and the desire to have the benefits of the Foundation

aid cover as broad a field as practical, the individual grants are of necessity quite small in amount."

"But the fact remains that every contribution—however large or small—helps, and we believe the step we have taken is in the right direction. If such support should become general, high standard liberal arts colleges everywhere will benefit, and free educational institutions will remain free."

"Since this is the Foundation's first aid-to-education program, it is experimental and purposely left flexible for the future as to scope and method," Mr. Fairless said, adding that "notification will be sent in due course to the individual institutions included in the several phases of the program."



## WHITNEY VISITING PROFESSOR PROGRAM

The John Hay Whitney Foundation announces the appointment of twelve professors to the Whitney Visiting Professors Program for 1954-55. Some are receiving appointments as "Whitney Visiting Professors" and others as "New York Foundation Professors."

The Whitney Visiting Professors Program, now in its third year, is designed to make use of the talents of distinguished professors who are about to retire. Under the program these men and women spend a full academic year at independent, liberal arts colleges which could not otherwise afford to hire them.

The professors receive a salary paid partly by the college and partly by the foundation. Their living quarters are provided by the colleges.

As announced by Dr. Harry J. Carman, member of the New York City Board of Higher Education and Chairman of the Whitney Foundation's Division of Humanities, the 1954-55 appointments are:

### *Whitney Visiting Professors*

Paul Burlin—Professor of Art at Washington University, to Union College, Schenectady, New York

Manmatha N. Chatterjee—Professor of Social Science and Philosophy at Antioch College, to Bennett College, Greensboro, North Carolina

Samuel C. Chew—Professor of English Literature at Bryn Mawr College, to Pomona College, Claremont, California

John Pierre Le Coq—Professor of Romance Languages at Drake University, to Southwestern-at-Memphis, Tennessee

William C. Lehmann—Professor of Sociology at Syracuse University, to Centre College of Kentucky, Danville, Kentucky

L. Denis Peterkin—Instructor in Classics and English Literature at Harvard University and member of the Faculty of Phillips Andover Academy, to Dickinson College, Carlisle, Pennsylvania

Daniel S. Robinson—Professor of Philosophy at University of Southern California to Bethany College, Bethany, West Virginia

*New York Foundation Professors*

John Alford—Professor of Art at Rhode Island School of Design, to Middlebury College, Middlebury, Vermont

Clarence Hamilton—Professor of Philosophy of Religion at Oberlin College to Hamilton College, Clinton, New York

Philip M. Hicks—Professor of English Literature at Swarthmore College, to Birmingham-Southern College, Birmingham, Alabama

Helen E. Sandison—Professor of English at Vassar College, to Washington College, Chestertown, Maryland

Wilbert Snow—Professor of English Literature at Wesleyan University, to Morehouse College, Atlanta, Georgia

Dean Carman said: "The Visiting Professors Program not only enriches student life but it also benefits college communities and the regular faculty. These professors bring a fresh point of view to the faculties that they visit and supplement, in an important way, the fine work regularly carried on by the faculties of the participating colleges. It is our hope that the limited number of awards which the Visiting Professors Program is able to make will encourage other colleges and universities to avail themselves of the vast experience of senior members of the academic community which too often goes unused."

The program was begun in 1952 by the John Hay Whitney Foundation after educators had expressed deep concern over the "waste" of outstanding scholars and teachers who were automatically retired because of age. It was felt that small, independent liberal arts colleges could make particularly good use of the knowledge and experience of these retired educators. Under the program, 18 professors already have been assigned to liberal arts colleges and have carried on full-time teaching assignments in addition to participating in lecture series.

In 1953 the New York Foundation joined the John Hay Whitney Foundation in providing funds for an additional six appointments.

The Humanities Division of the John Hay Whitney Foundation also maintains a Registry of retired professors whose services are available to colleges and universities wishing to invite them at the college's expense.

Since it is the policy of the Foundation not to receive applications directly from individuals on their own behalf, correspondence with presidents and other administrative officials, or faculty colleagues is invited to bring to the attention of the Committee the names of persons who might be interested and who are well qualified for consideration. Address inquiries to The John Hay Whitney Foundation, Division of the Humanities, 630 Fifth Avenue, New York 20, N. Y.

## CHAPTERS IN WESTERN CIVILIZATION\*

### (Book Review)

HAROLD E. DAVIS

DEAN, UNDERGRADUATE COLLEGE, AMERICAN UNIVERSITY

**P**ROBABLY none of the survey courses which have proliferated in our colleges during the past two decades has involved more serious scholarship than the Contemporary Civilization course at Columbia University for which this revised textbook is one of two volumes (accompanied by two volumes of documents). The writings of such diverse authors as John Herman Randall, Jr., Harry Elmer Barnes, Shephard Bancroft Clough, Herbert W. Schneider and Charles Woolsey Cole have been welded together with extraordinary skill through chapters or parts of chapters written especially for this book. The total result is readable and should stimulate some serious thinking by its undergraduate readers.

The approach is topical within the broad historical epoch of three or four centuries which culminated in the French Revolution. There is an especially notable chapter in the history of science—or rather of scientific ideas, by Ernest Nagel. But why, if the topical approach is valid, stop in this midway position instead of using a full topical approach to make historical analyses of significant aspects of contemporary civilization, as the title of the course would seem to imply?

One may also ask whether sufficient attention is paid to American colonization as part of the expansion of Europe and to the American Revolution in relation to the Enlightenment and the French Revolution?

Finally, one may ask, what questions in the minds of college freshmen do these "chapters" answer. They constitute an excellent historical summary of developments easily recognized as important. They give a sense of "live" history. But what help do they give the student in understanding the issues of con-

\* *Chapters in Western Civilization*, Selected and edited by the Contemporary Civilization Staff of Columbia College, Columbia University. Columbia University Press, New York. Second edition. 1954. 545 pp. \$4.00.

temporary civilization which arise out of over-urbanization, communism, the recurring threat of large-scale unemployment, the challenge of rapid population growth, the problem of economic development of backward areas and the problems of democratic government under these trying conditions? What light do they throw on the basic problems of human freedom and on the question of possible political unification of Europe, or of the world?

## NOT MINDS ALONE, SOME FRONTIERS OF CHRISTIAN EDUCATION\*

### (Book Review)

EDWARD A. FITZPATRICK

EXECUTIVE DIRECTOR, INSTITUTE OF HUMAN EDUCATION  
PRESIDENT EMERITUS, MOUNT MARY COLLEGE

**T**HIS is an interesting and comprehensive review of the agencies and proposals to help make contemporary education more Christian on many of its frontiers. It is in the Judeo-Christian tradition with its main emphasis Protestant. The simple explanation of the title is that human beings are not minds only but souls also—immortal God-redeemed souls. It is a protest against one educational theory and a support for another. The protest was against the educational view that its exclusive objective was the training of the mind, sharpening it as an instrument:

Their first concern was not with man but with the mind of man. They saw themselves dealing not with children, with all the individualities and uniqueness of a child, but rather with a single aspect of individuality, the process of mentality, and as they developed this process of mentality they did so with disregard for the spiritual needs of man, for in their eyes religion was irrelevant. (p. 10)

The educational idea supported is as old as Greek education in its emphasis on the wholeness of man, developed at the beginning of the century however by educational leaders who were still deeply convinced of the irrelevance of religion. Then came new developments, essentially religious in character, that recognized there is a "heart to be trained as well as a mind" and that behind both heart and mind the person stands, including both and *more*. This becomes clearer in the statement of the purpose of the book. The preface notes some seeds of hope in the present situation which is thus characterized: the seriousness of our ethical and spiritual poverty, the qualities of the age of "lostness" and "wistfulness", and notes that "the contemporary patterns of religion less education are the work of a dis-

\* *Not Minds Alone, Some Frontiers of Christian Education* by Kenneth Irving Brown. Harper & Brothers, New York. 1954. 206 pp. \$3.00.

agreeing Christianity rather than a proselyting secularism." (p. xi) It is to provide an educational frame of reference within such issues must be considered and answered. A hundred pages later the thesis of the volume is stated again: "that the Christian teacher is one who is able to present the subject matter of his discipline within a religious frame of reference." (p. 100) And this is the opening sentence of the Preface itself:

This book is born of a series of convictions. But the major faith on which it is based is a belief that unless American education from kindergarten to graduate school can be brought to a deeper appreciation of the place of ethical and religious values in the classroom and the goal of spiritual maturity for both the learner and the teacher, American education will fail of its high objectives.

The structure of the book consists of six chapters and two so-called interchapters. The first chapter raises the issues of making contemporary education more Christian within the framework of the separation of the church and state idea. After this discussion of questions pertinent and impertinent, the first interchapter called "Seeds of Hope" is an effort to discover whatever leaven has been working on the college campuses for the last 25 years. The second chapter says education can be meaningfully Christian—but we shall make some comments on the answer later. The following three chapters deal with the responsibilities of the Christian student, the Christian teacher and the Christian administrator. An interchapter summarizes the book up to this point preparatory to a specific statement of the "next steps that Christian education should take."

Before discussing the question of "meaningfully Christian" education more specifically, one should note with strong approval the comments on the quality of academic education in the Christian college. Says Dr. Brown: "If education be thoroughly, meaningfully Christian it must first meet all the qualitative and quantitative standards for academic education which have been fought and won in battle by the might of secular education." (p. 51) One might paraphrase this statement for a statement of the critical issue of the book: If education be thoroughly, meaningfully Christian it must at the same time meet all the qualitative and quantitative standards of a genuinely religious education.



The problem can be presented most significantly in Dr. Brown's attitude toward three educational proposals: (1) the Harvard Report; (2) the American Council Report (the Linton Report); and (3) the proposal in Sir Walter Moberly's "richly analytical book," *The Crisis in the University*. The merely humanistic character of the Harvard Report and its religious inadequacy is forthrightly faced:

But the reader seeking in the Report for some recognition of the place of theistic religion in contemporary American education might conclude that the committee counted it an unimportant sideshow on the periphery of the fair grounds, or a decorative piece of bric-a-brac for the family mantle, valuable as an antique, interesting as a curio. (p. 9)

The comment on the American Council Report is not so forthright, nor does it point out its concern for teaching about religion rather than religion direct. We are told "But until pilot experiments can be established in representative public school systems and teachers colleges, and experiment made under wise scrutiny and with careful evaluation we shall not have the data to validate the Committee's findings."

Even less forthright is the discussion of the ultimate problem of an education which is authentically Christian. The issue is frankly presented in quotations from Sir Walter Moberly:

'In the present state of the world Christians themselves ought not to want an all-Christian university,' he wrote. (*The Crisis in the University*, p. 105) I am persuaded that any thoughtful reader following Sir Walter's arguments will be convinced of their rightness according to Sir Walter's definitions; for in asking whether it is possible for the universities of England to be founded on Christian faith and doctrine, Sir Walter is meaning an authentic, demanding doctrinal Christianity. 'A belief in truth and goodness and a sustained effort to attain them' are to him but 'an offshoot of Christianity' in sharp distinction from the true Christian life which consists 'not in keeping commandments, however stringent, nor in following principles, however lofty, nor even in the imitation of Christ. It is a life in grace—that is of prayer and sacrament, of daily and hourly dependence on power from on high, a life lived within the context of a worshipping community and based on faith in the great acts of God in Christ recounted in the

Bible—Incarnation, Redemption, Resurrection'. Moberly, p. 103)

This, as is properly noted, would once again restore theology as the "master science which holds together and gives meaning and direction to all the other studies" (p. 39) but as the Harvard Report says: "Whatever one's views, religion is *not* now for most colleges a practical source of intellectual unity." (Quoted in Moberly, p. 101) It might have been interesting to note the discussion of a theology of education, and the review recently of my own *Exploring a Theology of Education* by Dr. A. B. Martin of Ottawa University, Kansas, in this *Bulletin* of May 1951. (p. 299)

As an educational discussion, *Not Minds Alone*, in general, has a number of striking educational incidents, of recent epigrammatic statements about education, and an extensive listing of a wide range of plans, programs, agencies and proposals of Christian education.

The discussion of the problems of this book is often carried on in a kind of "twilight zone," a state of dubiety. Two paragraphs from it might be used as a basis for faculty discussion. At the end of the Preface the author says:

There is the mighty struggle whether education shall deal alone with minds, or the men who possess the minds; there is a struggle whether education shall effect a religious neutrality which in truth becomes propaganda for non-religion, or shall, within legal framework and with the support of the great majority of Americans, present religious faith and thought as appropriate parts of American culture, necessary to the needs of every maturing person. (p. xv)

And at the end of his first chapter, he says:

I do not know for certain whether or not it is possible for education on any of the levels of human needs today to be basically and vigorously and completely Christian. But I hasten to add this: I can imagine no more significant, more urgently needed task in all our living than the effort to make education on the elementary school, the secondary school, the college and the university, intelligently, intrinsically, fundamentally more Christian than we now find it.

## AMERICA'S RESOURCES OF SPECIALIZED TALENT\*

### (Book Review)

DANIEL Z. GIBSON

PRESIDENT, WASHINGTON COLLEGE

WORLD War II and the reluctant assumption of world leadership by the U. S. have produced an unprecedented amount of self-analysis of our country, its government, its foreign relations, its economy, its social structure. The present book is the most comprehensive statistical study so far of our present needs of highly educated specialists and a forecast of those needs during the decades immediately ahead. That its findings are important to educators, who have to produce these specialists, and to those who use these specialists or profit from their work—that is, to all of us—hardly needs to be asserted.

For its purpose the study comprehends as specialists all those who have had a college education in any of the major fields of learning usually represented on a university campus. "What the specialists have in common is trained intelligence."

College graduates in 1953 represented 12% of their age group as compared to 1.7% in 1900. Graduating classes, which have recently declined from the all-time high of 1950, will slowly grow in size after 1955 and then about 1960 will increase rapidly until, in 1970, they will be  $2\frac{1}{2}$  times as large as in 1940. Percentage-wise, they will be 14% of the 25 to 44 year-old group.

Dr. Wolfe disagrees with those who are alarmed at the prospect of an over-saturated market for college graduates in future years. As he says, "College graduates possess more than a body of knowledge concentrated in the special field in which each did his major work. They are intelligent; they are accustomed to learning; they have acquired some experience and education outside of their major fields. These assets give to many

\* *America's Resources of Specialized Talent*, The Report of the Commission on Human Resources and Advanced Training. Prepared by Dael Wolfe, Director. Harper & Brothers, New York. 1954. 332 pp. \$4.00.

of them a vocational flexibility which lets them move into all kinds of work in which the demands and rewards are greatest."

Indeed, one of the surprising results of this study is the evidence of occupational flexibility among college graduates. Though physicians, dentists, and, to a lesser extent, lawyers and engineers, tend to stay in their professional fields, only 38% of all employed college graduates are working in the fields in which they majored as undergraduates. "To give strictly vocational training at the undergraduate level," says Dr. Wolfe, "is always a temptation, but the figures . . . indicate that sizeable portions of most professional groups have entered their professions after obtaining an undergraduate degree in some other field." Nor does he find this an unfortunate condition, since such flexibility is desirable in an ever-changing economy.

As to the supply of specialists, the study concludes that shortages will continue for several years in engineering and science, schoolteaching, medicine, nursing and a few other fields. The condition in none of these is desperate, except in schoolteaching—which, of course, is basic to all the others. The supply of college graduates will slowly increase during the next five years, and in another decade will be considerably augmented, though not necessarily in the most critical fields. Further, if our economy continues healthy, a balancing of demand and supply is years away.

One of the most significant chapters in this book deals with the highly intelligent boy or girl who, because of a lack of money or of motivation, does not go to college. As the *President's Commission on Higher Education* disclosed several years ago, 50% of the best young brains are in this group. "Fewer than half of the upper 25% of all high school graduates ever earn college degrees; only 6 out of 10 of the top 5% do. Society fails to secure the full benefit of many of its brightest youth because they do not secure the education that would enable them to work at the levels for which they are potentially qualified."

As means of securing college attendance by a larger portion of this group, Wolfe suggests more and more lucrative scholarships, but advises against too much emphasis upon scholarships supporting a specific vocational objective. For those who need motivation, rather than money, he urges more and better guid-

ance service, beginning even in the elementary grades, a deliberate effort to distinguish the brightest children and to awaken their interest in a college education. This guidance should be directed at the parents as well as the student.

Among the other important recommendations of this study are the maintenance of a continuing study of the supply and the demand for highly trained specialists in the various professional occupations; and the establishment of a comprehensive nation-wide placement service for them, a service not now existing.

## COMMUNISM IN EDUCATION IN ASIA, AFRICA AND THE FAR PACIFIC\*

### (Book Review)

RICHARD F. SCHIER

ASSISTANT PROFESSOR OF POLITICAL SCIENCE, FRANKLIN & MARSHALL COLLEGE

A GENERATION which smiled at Mr. H. G. Wells' dictum that wars are caused by bad history teaching has learned, with the rise of the modern totalitarian state, that the classroom has very much the power for evil that Mr. Wells attributed to it. The total effect upon the young of years of exposure to a curriculum rigorously designed, through all of its parts, to produce a given outlook and state of mind in accordance with the desires of those who wield the power of the state is as yet incalculable. The conviction, however, that a very considerable measure of success can be achieved in this process has aroused most Americans from their complacency. A survey, therefore, of the success enjoyed by Communists in influencing the minds of the peoples of the great backward areas of the world through their permeation of the schools of those areas, is of first importance.

Mr. Eells has sought to provide this survey, but unfortunately his effort is not a notably successful one. His book is concerned with the educational tactics of Communists in the higher educational institutions of some 39 countries in Asia, Africa and the South Pacific. He has chosen to treat his subject country by country but the number of countries involved is so large that the treatment of many is so sketchy as to be virtually worthless. It would have been far more profitable had he elected to write a book describing Communist techniques in a functional sense and to illustrate these techniques by examples chosen from appropriate countries. Much repetition could thereby have been avoided at the same time that clarity would have been added.

The author visited various colleges and universities in the

\* *Communism in Education in Asia, Africa and the Far Pacific* by Walter Crosby Eells. American Council on Education, Washington, D. C. 1954. 246 pp. \$3.00.

countries considered and interviewed members of their staffs, both teaching and administrative. The book, therefore, is largely a record of these conversations. This technique does not produce a balanced estimate of Communist strength, but merely a kind of spot check of particular educational institutions. The limitation of this particular method of investigation is perhaps best illustrated by the fact that the chapter on Communist China is by all odds the best chapter in the book. This is the one country which Mr. Eells did not visit personally with the result that he was not able to substitute an interview with the vice-chancellor of some Chinese university for serious study and research.

That the Communists are past masters at exploiting existing unrest is repeatedly, and rightly, emphasized in this book. However, this being the case, a really clear conception of communism is required to distinguish between the Communist and other elements present in, say, a student riot. This the author cannot do satisfactorily because his own criteria for discerning Communist influence are somewhat nebulous as evidenced by this excerpt from his account of a visit to the University of Ceylon: "The library of the Student Union, examined cursorily by the writer while waiting for his interviews, showed scores of titles on communism, Marxism, the Soviet Union and related subjects, and the state of their covers and pages would indicate that they had had extensive use by students." (p. 106) This description would also fit the Library of Congress, an institution not notorious for Communist influence.

Mr. Eells is a distinguished educator with many years of experience, particularly in Japan, with the problem about which he has here chosen to write. There is much of interest in this book and much wise advice, but it is to be regretted that the author has chosen a technique of presentation which obscures when it does not obstruct his message.



### AMONG THE COLLEGES

**A**KRON UNIVERSITY was the recipient of a gift of \$165,000 from the Firestone Family two years ago to be used for the purchase of two structures which were converted into the Firestone Conservatory of Music. On May 19 a special bronze plaque expressing the university's appreciation was unveiled and placed at the entrance to the conservatory.

**A**LFRED UNIVERSITY has received a bequest from Margaret Brown Herrick to be used for the construction and equipment of a new library building.

**A**LMA COLLEGE will use a gift of an undisclosed amount from Mrs. Annie Reid Knox, widow of Frank Knox, the late Secretary of the Navy, to build a new administration building.

**A**UGUSTANA COLLEGE (Illinois) has announced that construction was begun June 7 on a Fine Arts building which will represent an investment of \$1,500,000. The college has also received an estimated legacy of more than \$500,000 from the estate of Elsa Westerlin. On June 20, Mr. and Mrs. Ed Davis of St. Paul added their names to a growing list of Augustana donors when they turned over their estate of 26 acres. Plans are being laid to develop a women's campus on the estate which adds 50% to the property of the college, now covering 75 acres.

**C**ARLETON COLLEGE has announced the receipt of over \$2,800,000 in subscriptions for a new library building, its equipment, maintenance and operation.

**C**ARNEGIE INSTITUTE OF TECHNOLOGY announces a subscription of \$40,000 required for the first year of operation of a long-range chemical research project.

**C**ENTENARY COLLEGE held a formal opening of the T. L. James Memorial Dormitory for Women on October 17, 1954.

**C**OLLEGE OF NEW ROCHELLE will close its golden jubilee year with an alumnae celebration of Founder's Day when a gift of more than \$65,000 is to be presented by the alumnae to the president of the college.

**C**OLLEGE OF WOOSTER has announced the construction of two new dormitories. The Mathew Andrews Hall dormitory housing 80 men was ready for occupancy in September and was dedicated on October 24, while the Otelia Compton Hall for 102 women will be ready for use in the fall of 1955. The college has also received a renewal of the Kresge Foundation grant of \$25,000 for the year 1954-55.

**D**ICKINSON COLLEGE began a \$2,000,000 building program this fall, the largest in the history of the college. In addition to a new residence hall for men, the program also provides for a student activities center and a new chemistry building. The new buildings comprise the second phase of the long-range program which Dickinson inaugurated a few years ago with the construction of a \$750,000 residence hall for women.

**E**MORY UNIVERSITY has completed the new \$2,500,000 Woodruff Memorial Building, headquarters for the medical school.

**G**EORGETOWN UNIVERSITY began construction on September 1 of a new \$1,350,000 school of nursing. The new building is the first to be erected under the Greater Georgetown Fund, the university's ten-year \$14,000,000 development program.

**G**OUCHER COLLEGE has received contributions totaling \$51,210.05 to its Alumni Fund for the year ending June 30, 1954.

**G**UILFORD COLLEGE has received a gift of \$125,000 from John Gurney Frazier, Jr. for the construction of 22 student apartments on the college campus for married students.

**H**AMLIN UNIVERSITY is planning the construction of a \$670,000 women's residence hall.

**H**ARVARD UNIVERSITY has announced a two-way program in Harvard College for meeting the special needs of outstanding students in the nation's high schools and independent schools. This advanced placement is part of Harvard's Program of Advanced Standing and is being supported by a grant

of \$43,800 from the Fund for the Advancement of Education. The Kennecott Copper Corporation has also provided two graduate fellowships in the university for students interested in the extractive and metal-using industries. Each fellowship carries a \$2,000 stipend.

**HOFSTRA COLLEGE** has begun construction of a new \$370,000 chemistry building.

**ILLINOIS WESLEYAN UNIVERSITY** has purchased two California hotels at a cost of \$10,000,000: the Hollywood Roosevelt in Hollywood and the El Rancho in Sacramento.

**KALAMAZOO COLLEGE** has been named beneficiary of a sum of \$1,300,000 in the will of Winifred D. Wallace.

**LAFAYETTE COLLEGE** has concluded the first phase of the Greater Lafayette Program with \$1,204,000 in gifts and pledges. Of the amount received, \$370,000 is available for a new dormitory on which work will begin soon.

**LEBANON VALLEY COLLEGE** has announced that the Lebanon Steel Foundry Foundation has established a scholarship fund at the college whereby any boy or girl needing financial aid and who can meet the requirements for admission will be eligible. This scholarship is an example of the growing spirit of cooperation between industry and education.

**MARIETTA COLLEGE** recently received a bequest of \$2,500 from the estate of Arthur J. Warner and an annual gift of \$1,000 from the Claude Worthington Benedum Foundation.

**MARQUETTE UNIVERSITY** has announced a building program which will include a \$1 million addition to the science building, a \$1,450,000 residence hall for men, a \$700,000 addition to the dental school and a \$1,400,000 building which will serve either as a home for the college of journalism or as a combined headquarters of journalism and the school of speech.

**MIDDLEBURY COLLEGE** has received a gift of \$116,500 toward its \$3,000,000 development fund from Edwin S. S. Sunderland of New York, Chairman of the Development Program and a Middlebury Trustee.

**MILLS COLLEGE** has received alumnae contributions totaling \$105,364.07 for the period July 1, 1953 to June 30, 1954.

**NEBRASKA UNIVERSITY** will help the government of Turkey establish a new school to be called Ataturk University.

**NEWARK COLLEGE OF ENGINEERING** will erect two new buildings at a cost of \$3,000,000.

**NEW JERSEY COLLEGE FOR WOMEN** will change its name officially on Founders Day, April 16, 1955, to DOUGLASS COLLEGE in honor of the late Mrs. Mabel Smith Douglass, a moving force in founding the college and its first dean.

**NEW YORK UNIVERSITY** has received title to an estate of Frank Jay Gould, financier, valued at \$137,000. A gift of \$1,500,000 from Mr. Gould in 1952 is now being used to construct the Gould Student Center. The university, together with the University of Ankara and the Turkish Ministry of Education, has established a cooperative program designed to broaden and strengthen higher education facilities in Turkey. The program will be financed jointly by the Turkish government and the Foreign Operations Administration of the U. S. Government.

**NORTHEASTERN UNIVERSITY** has received a fund of \$25,000 from Miss Anna Bauer for the purpose of granting scholarships or other financial aid to students of German birth or German extraction.

**NORTHLAND COLLEGE** has received a legacy from the estate of the late Mrs. Charlotte Fowler of Antigo, Wisconsin, of approximately \$150,000, to be added to the permanent endowment of the college.

**NORTHWESTERN UNIVERSITY** has received a grant of \$30,000 from the Carnegie Corporation of New York City to be used in the development of the university's general education program. The new \$2.3 million Kresge Centennial Hall was completed this fall.

**PENNSYLVANIA STATE UNIVERSITY** has received an anonymous gift of \$50,000 to be used in connection with the

planning and construction of a projected All-Faith Chapel on the campus as a tribute to the late Mrs. Milton S. Eisenhower. The university has also announced the establishment of a scholarship by Frank Carlucci of Wilkes-Barre in the amount of \$100 per year which will be known as the Frank Carlucci Agency of the Connecticut Mutual Life Insurance Company Scholarship.

**POLYTECHNIC INSTITUTE**, San German, Puerto Rico, has received \$17,000 as the result of a drive sponsored by the synod of the Presbyterian Churches of the State of New York, to which 785 churches contributed.

**PRATT INSTITUTE** has inaugurated a \$1,750,000 development program to improve campus facilities and professional programs.

**SETON HALL UNIVERSITY** is presently establishing the first medical and dental college in the history of the state of New Jersey.

**SMITH COLLEGE** has received a gift of \$500,000 from the Ziskind Charitable Trust for a new dormitory, to be called Ziskind House. Ground has already been broken for two other buildings—another dormitory to be named Lamont House in honor of the late Florence (Corliss) Lamont and a chapel, a gift of Helen (Hills) Hills after whom it is to be named.

**STETSON UNIVERSITY** held its formal opening of the College of Law at St. Petersburg, Florida on September 19, with appropriate ceremonies. A new liberal arts major course to be called "American Studies" was begun at the university. Creation of the new department was made possible through an initial gift of \$45,000 from Charles E. Merrill. An additional gift of \$56,250 has also been received from Mr. Merrill.

**SWEET BRIAR COLLEGE** has announced the receipt of \$352,000 in gifts and pledges to its Fiftieth Anniversary Development Fund.

**TEXAS CHRISTIAN UNIVERSITY** began construction this fall of a new men's dormitory which will cost \$500,000. The

new Student Center is now nearing completion and some \$9,500,000 has already been spent on the university's construction program since 1942.

**THIEL COLLEGE** has received a total of \$184,680.99 in gifts for the year 1953-54, including \$87,327.14 from its church constituency.

**UNION COLLEGE** (New York) has announced that the Alumni Memorial Field House, a half million dollar project, will be completed by January 1, 1955.

**UNIVERSITY OF KENTUCKY** has announced the establishment of a fellowship awarding \$5,000 to the writer who displays the most insight and scholarship in projecting a book-length manuscript analyzing some significant aspect of the culture of Kentucky or its region. The fellowship has been made possible by the generosity of Mrs. Margaret Voorhies Haggin of New York City.

**UNIVERSITY OF NEVADA** has received \$535,000 in the biennium which ended on June 30, 1954. In the first two months of the present biennium, the university received \$500,000. Of these two totals, \$800,000 was received from the Max C. Fleischmann Foundation of Nevada.

**UNIVERSITY OF NOTRE DAME** has announced plans for a new \$800,000 residence hall, contributed by Thomas W. Pangborn and John C. Pangborn, through the Pangborn Foundation of Hagerstown, Md. It was also the recipient of a grant of \$110,000, while **MANHATTANVILLE COLLEGE OF THE SACRED HEART** received \$100,000, from the Joseph P. Kennedy, Jr. Foundation.

**UNIVERSITY OF PITTSBURGH** broke ground in June for a \$15,000,000 building for the schools of the health professions, and a \$2,500,000 building known as George Hubbard Clapp Hall to house the teaching and research in the natural sciences.

**UNIVERSITY OF REDLANDS** has announced the receipt of gifts totaling \$253,139 during the fiscal year 1953-54. Of this amount \$108,254 represented cash received as payment on the new dormitory for women which will house 202 students.

The remainder represents additions to endowment, scholarship funds and to the current budget.

**UNIVERSITY OF VIRGINIA** completed construction of a new physics building at a cost of \$1,500,000 appropriated by the Commonwealth of Virginia.

**UNIVERSITY OF WYOMING** is the recipient of \$750,000 from Mr. William Robertson Coe of New York for a program on American Studies. The funds will be used to endow an expanded interdepartmental program at the levels of the bachelor and master degree. Beginning in September, 1954, graduate fellowships of \$1,000 to \$2,000 will be offered, as well as undergraduate fellowships of \$250. In addition, the endowment provides for substantial library acquisitions, establishment of a chair, and continuation of the annual Conference on American Studies. Gifts from Mr. Coe have, for the past three years, also financed the Conference on American Studies, a five-week summer program for 50 selected high school teachers of history and literature. The Director is Professor William R. Steckel of the Department of History who has also been Director of the Conference on American Studies since its inception in 1952.

**WASHINGTON COLLEGE** has begun an extensive building program which will include a new \$400,000 girls' dormitory, a new gymnasium and a \$135,000 addition to the college dining hall. The total program will involve an expenditure of \$1,300,000.

**WAYNE UNIVERSITY** and the Detroit Public School Radio Station, WDTR-FM, have received an appropriation of \$104,000 from the Detroit Board of Education to install studios.

**WILSON COLLEGE** has announced plans for a ten-year, \$4 million development program, half of which will be used to strengthen the college's endowment, while the remainder will be used for new buildings, equipment and other physical improvements.

**YALE UNIVERSITY** has received an Atomic Energy Commission grant of \$1,200,000 which will bring the university a giant heavy-particle accelerator.



## NEW COLLEGE PRESIDENTS

- Belhaven College, Jackson, Mississippi. R. McFerran Crow.  
Bellarmine College, Plattsburgh, New York. John J. McMahon.  
Buena Vista College, Storm Lake, Iowa. John A. Fisher.  
Chestnut Hill College, Philadelphia, Pennsylvania. Sister Catharine Frances.  
College of the Holy Cross, Worcester, Massachusetts. William A. Donaghy.  
College of Idaho, Caldwell, Idaho. Tom E. Shearer.  
Doane College, Crete, Nebraska. Donald M. Typer.  
D'Youville College, Buffalo, New York. Sister Regina Marie.  
Fontbonne College, St. Louis, Missouri. Sister Susanne Marie Vachon.  
Franklin and Marshall College, Lancaster, Pennsylvania. William W. Hall.  
Jamestown College, Jamestown, North Dakota. Edwin M. Rian.  
Lycoming College, Williamsport, Pennsylvania. D. Frederick Wertz.  
Mercyhurst College, Erie, Pennsylvania. Mother M. Eustace Taylor.  
Mount Mary College, Milwaukee, Wisconsin. Sister Mary John Francis.  
Reed College, Portland, Oregon. Frank L. Griffin.  
San Francisco College for Women, San Francisco, California. Mother Marian Kent.  
St. Mary of the Plains College, Dodge City, Kansas. Francis J. Donohue.  
Southeastern Louisiana College, Hammond, Louisiana. L. H. Dyson.  
Webster College, Webster Groves, Missouri. Sister Mariella Collins.  
Worcester Polytechnic Institute, Worcester, Massachusetts. Arthur B. Bronwell.  
Yankton College, Yankton, South Dakota. Adrian Rondileau.

## COLLEGE AND CHURCH

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**COLLEGE AND CHURCH** is the educational news bulletin of the Commission on Christian Higher Education of the Association of American Colleges. The opinions expressed in the various articles are those of the respective authors and do not necessarily reflect the opinions of the Commission. They are presented in conformity with the policy of this publication which provides for freedom of discussion concerning problems of Christian higher education.

## IN SEARCH OF LEADERSHIP

What type of leadership should our church colleges provide?

ANDREW C. ROCKOVER

CHAIRMAN, ECONOMICS AND BUSINESS ADMINISTRATION DEPARTMENT,  
McMURRY COLLEGE

On my recent trip to Granville, Ohio, to participate in the First Quadrennial Convocation of Christian Colleges, I found in my compartment on the train a copy of an old issue of *Coronet* magazine. In it I read a story about a young Indian lawyer traveling by train across South Africa. He traveled first class, as befitted his station in life, for he was highly educated. A European gentleman boarded the train and, seeing the dark-skinned passenger, called the conductor and demanded that the "coolie" be moved to the second-class car where he belonged. The young Indian showed his first-class ticket and refused to move. After a heated argument, he was thrown off the train and had to spend the night on the station platform, shivering in the bitter cold. The injustice so outraged him that he dedicated himself that night to a lifelong struggle to liberate the peoples of India from the domination of European influence. When Mahatma Gandhi was thrown off the train that night, a leader was born who altered the course of a nation's history.

When I read the story, it came to my mind that, looking back through the pages of history, we can see that the world's destiny has been shaped largely by men whose leadership was born in the heat of crisis.

From the time of Moses, whose leadership was born in the face of the persecution of the Jews by the Pharaohs, to the present time, leadership has been born in pains of slavery and exploitation, as a reaction against poverty and misery.

Let us take the history of this hemisphere. I cannot believe that the leadership of George Washington would have been the same, had he not faced the crisis of the American Revolution and the formation of the colonies into a new nation.

I cannot believe that the leadership of Abraham Lincoln would have developed as it did, had he not faced the crisis of slavery and the Civil War when he was President.

I hardly believe that Simon Bolivar would have been the leader he was in South America if he had not had to face the crisis of exploitation of his compatriots by the Spanish conquerors.

I cannot believe that to many Americans Woodrow Wilson would have been such a leader, had he not faced the crisis of the First World War; or that Franklin D. Roosevelt would have had the same admiration of so many Americans if it had not been for the great depression.

I wonder if President Eisenhower would have the same admiration and popularity had he not faced the crisis of the Second World War which gave him the glory of a victorious general.

I have mentioned some of the world leaders who directed their abilities toward the betterment and the welfare of the world society. If by a leader we mean one who is followed by others in conduct and opinion, we can safely say that some types of leadership which proved in the course of history to be disastrous were also born in the white heat of crisis. Essentially, the conditions that produced the leadership of the "fuehrer" Adolf Hitler, the Duce Mussolini, and the "wozdz" (father of all nations) Joseph Stalin, were the same—economic and political disunity of the people, the hopelessness of the lower classes, which seemed to embrace any ideas in an attempt to better their conditions. Their disastrous leadership was also born in the heat of crisis.

But there is, in my opinion, a form of leadership which is greater than that which we just discussed—greater and different from the leadership of kings and warriors, politicians and dictators. There is a leadership of millions who have gone to their graves unknown although they changed the history of the world. I have in mind the leadership of millions who, in their daily life, with their conduct, with their relations to their fellow man, have *prevented* economic or political catastrophes. To provide this type of leadership which *prevents* crisis is the primary concern of church colleges.

As an economist, I will try to give some examples of the "preventing crisis" type of leadership in the field of my special interest. Let me start with the vulnerable problem of labor-management relations.

The pagan philosophy of the ancient Greeks and Romans

despised the laboring class. Aristotle regarded labor with disapprobation. None of the citizens of his perfect state "should be permitted to exercise any low mechanical employment or traffic, as being ignoble and destructive to virtue." Cicero argues that "the callings of hired laborers, and of all who are paid for their mere work and not for skill, are ungentle and vulgar; for their wages are given for menial service."

In the Middle Ages, with the manor as the basic political and economic unit, the serfs of the manorial lord were not wage earners in the modern sense. Neither did the guilds of craftsmen closely resemble the modern labor organizations. The Church condemned slavery and taught the recognition of dignity of labor. The Middle Ages constitute a transition from slavery to serfdom and free labor.

The industrial changes that swept over the world after the industrial revolution undermined the independent craftsmen. Transition from muscular to mechanical power and the heavy requirements of capital and entrepreneur's ability resulted in the replacement of workshops by factories and made the "wage class" dependent on what employment the factory offered. The workers were at their employer's mercy.

Ricardo's famous subsistence theory, which provides that "the natural price of labor is that which is necessary to enable laborers, one with another, to subsist and to perpetuate their race, without either increase or diminution," had been previously enunciated in various forms by the Physiocrats and by the epoch-making British economist, Adam Smith.

Adam Smith, although very well disposed to labor, argues that wages depend on labor supply and demand. In his *Wealth of Nations*, Smith predicts that in the long run wages will be reduced to the lowest level "consistent with common humanity." The lowest level would be determined by "necessaries" which consist of "whatever the custom of the country renders it indecent for creditable people, even of the lowest order, to be without."

Ricardo adds to Smith's theory the Malthusian principle and, regarding labor as a commodity on the market, recognizes some possibilities of progress in wage levels by "rendering less frequent early and improvident marriages." As to government in-

terference with labor wages, Ricardo thinks that "Like all other contracts, wages should be left to the fair and free competition of the market, and should never be controlled by the interference of the legislature."

The dominant tone of Ricardo's views is gloomy and pessimistic. Perpetual struggle between capitalist and laborer loomed on the horizon. "There can be no rise in the value of labour without a fall of profits. . . . If cloth or cotton goods be divided between the workman and his employer, the larger the proportion given the former, the less remains for the latter."

Under the economic theories of the 18th and 19th centuries, the laborer has nothing to lose but his misery. Those prophecies, however, proved to be ill-founded. Frederic List (who emigrated to America and returned in 1832 to Germany as United States consul in Leipsig), influenced by Alexander Hamilton and the spirit of the young American nation, already sees economic progress in the "productive power" rather than in accumulated wealth. "The power of producing wealth is . . . infinitely more important than wealth itself; it insures not only the possession and the increase of what has been gained but also the replacement of what has been lost." Economic prosperity, according to List, depends upon the society—its moral standards, religion, freedom and education—which develops new talents and aptitudes. Good laws, intelligence and Christian ethics are the powerful forces of wealth.

The exploitation of the workers, the hopeless struggle of labor for better wages are only a memory now. These accomplishments can largely be accounted for by the contribution of the Christian philosophy to our economic life.

The Christian philosophy brought into the American way of life a revolutionary change in the accepted scale of values. Primary concern for the welfare of persons took place of complete concentration on the products of machines. The Christian faith in the supreme worth of persons found its expression in the creed of the American labor movement: "The labor of a human being is not a commodity or an article of commerce." (Clayton Act, 1914)

In his book *Incentive Management*, James F. Lincoln, president of Lincoln Electric Company and pioneer of incentive pay for

workers, points out that many incentives have been tried, but the real incentive is provided not by money or short hours, not by safety or security, but by giving the worker the feeling that he is a man among men. "If we are to get incentive for the wage earner," writes Lincoln, "we must also make his job the means of making him outstanding in the eyes of those whose admiration he covets."

The question of leadership preventing crisis in labor-management relations is: Are the people in the industrial organizations, from top to bottom, directed in their economic motivations with respect to the personal dignity and eternal worth of every human being—do the people in the functioning of economic institutions and systems meet the needs of others in a spirit of Christian compassion?

May we bring up another issue, the issue of the depression, or of the gloomy forecasts predicting a major setback for our near economic future. The American people still remember the great depression of the 1930's, when one third of the world's industrial machinery lay idle and thirteen million workers in this country alone were put out of work. Because of the mentioned gloomy forecasts, let us ask: "Is the depression an incurable disease with unexplained causes, a violent shock like an earthquake, or can the economic factors which point toward depression be counteracted by preventive control measures—by leadership preventing crisis?"

We realize that our economy is not perfect and can be affected by psychological waves of optimism or pessimism. We can note such things as tightening money rates, weakness of commodity prices and narrowing profit margins; there can be decreased outlays for some products with increased outlays for other goods; we cannot expect that the flow of money spending will precisely balance the flow of produced goods on the market. These deficiencies, however, cannot for a moment shake our convictions that adjustments can be made to eliminate the wide and deep swings of business cycles.

There is only one way to preserve economic prosperity—to build a more Christian society. In order that all men might have an abundant life, the four essential groups of our economy—agriculture, industry, finance and labor—must discharge re-



sponsibly as servants of God their stewardship over whatever they possess.

In the *Memoirs of Herbert Hoover*, the former President, describing the causes of the great American depression, refers to the report of the Committee on Economic Changes, which in 1928 gave a warning that from our very increase in efficiency we might get some readjustments. The Committee reported that from an increase in production efficiency of some 30% during the 1920's, very little had gone to decrease prices of industrial goods. The average price level had remained about the same from 1922 to 1929; the gains from increased efficiency and decreasing costs had gone to increased industrial wages and increased profits. Labor and business absorbed the benefits of increased efficiency, but such other groups as the farmers, the "white collars" and other non-industrial groups did not benefit from the increased efficiency and could not absorb the increased production of industry. Had there been a decrease in price levels, the non-industrial groups could have bought more goods, thus maintaining production. "In consequence," writes Herbert Hoover, "during the late twenties, we ran into relatively distorted production of some industrial goods, and a readjustment of income between groups had become necessary."

In our mechanized, complex and interdependent society, human needs must be met in the spirit of the Christian love that lies at the core of Christian ethics. The different groups of our society have to realize that they are joint partners who, by accepting the Christian social creed of cooperation, can work a mutually advantageous "live and let live" policy. Depression can be prevented by the growing conviction that all economic groups should accept their share of responsibilities for preventing unemployment and speculative prices, not just because this is an ethical postulate, but because their own prosperity demands it.

We are told that the United States is able to produce more than it is possible to merchandise within our continental borders. If this is a reality, we can direct our work to help other peoples to develop, and to assist them to know the blessings of better standards of living. To prevent depression, we must direct our economy toward true Christian motivation and leadership. Only

Christian leadership to prevent crisis can discover the social injustices and needs of our society and bring together its material and spiritual resources to secure economic stability.

Another example of leadership preventing crisis we find in the widely discussed issue of foreign investments.

Why do very few of the governments of under-developed countries really welcome private investment? In order to be able to formulate some terms which can put the foreign investment program into effect, let us try to make an analysis of its failures and accomplishments in the past.

The fanatical premier of Iran, Mohammed Mossadegh, saw the only hope for his nation in a fight "to the death" for the oil nationalization and in getting rid of "Anglo-Iranian agents who have sacrificed the whole nation to satisfy their greed." At the same time the Crown Prince of Saudi Arabia, discussing the relations with the American Oil Company, declared: "The relations of the Saudi Kingdom with the Americans is built upon the friendliest exchanges for mutual benefit. It is founded on mutual profit, with both parties respecting the rights of the other. It is the understanding that underlies all efforts and continues to guide both sides."\*

The Anglo-Iranian oil company was the largest oil company in the world, producing in its refinery at Abadan 500 thousand barrels a day. Under the agreement with Iran, the company paid more in taxes to the British government than to the Iranian government for all its sources of income. No more than 10% of the administrative and technical officials were Iranians. The company did not try to integrate itself into the life of Iran.

The agreement which has been reached in 1951 between the Arabian American Oil Company and the Saudi Arab government allows the government a total participation in the operation and up to one half the company's net operating revenue. The success of Aramco was a result of the understanding that a foreign government that encourages investments with foreign capital may expect adequate participation in the proceeds from the enterprise; that the enterprise shall be considered as to contribute to the domestic economy of the nation; and that the enterprise

\* Quoted from *Arabia Reborn*, by Dr. George Kheirallah, University of New Mexico Press, 1952, page 193.

will give to local citizens training and employment at fair rates of compensation. Roy Lebkieher, director of training of Aramco, in his pamphlet, "America's Greatest Middle East Oil Venture," writes: "If there has been any single conception which has guided the relations between the Saudi Arabs and the Aramco people, that conception has been *cooperation*." The Aramco field of organization consists of about 23,500 employees, of which about 3,000 are Americans and something over 14,000 are Saudis. The rest are people of other nationalities.

To the natives was given the opportunity to participate as employees in all levels of work for which they qualify, and the opportunity to advance through training. The Americans who are helping to develop the vast Arabian oil resources are assisting the Arabs with trade schools, equipment and advice. All new American employees receive an indoctrination in preparation for their human relations responsibility in Saudi Arabia.

In order to prevent crisis, foreign investments should be carried forward without exploitation and should benefit the economy of the receiving countries. The people of the underdeveloped areas will no longer tolerate the shackles of colonialism. The black-faced peasant digging hopelessly in the dead earth or the beggar in the bazaar with the flies clustering around his eyes, like other hundreds of millions of "backward" human beings are rising to demand release from misery, discrimination and exploitation. Sick and tired of hunger and colonialism, they come to realize that poverty is not a law of nature; and in a revolt against famine and oppression they accept with distrust and suspicion any form of foreign assistance.

E. B. Browning wrote, "I worked with patience which means also power." The psychological change in the "backward" countries will come when people discover that someone is trying to help them. The trust in progress can come in one day. The sooner we carry out our task of helping the people of the underdeveloped areas, the better are the hopes for a free world. Many areas of the world rich in natural resources are living at starvation levels. Poverty, illiteracy and ill health are the best allies of the Communist aggression.

We have faith in the success of an undertaking where leadership in order to prevent crisis provides a positive economic pro-

gram accompanied by moral responsibility. The foreign investor who bases his enterprise on principles that human beings, black, brown or yellow, are important in their own right and that every man has a real personal stake in peace and prosperity will find security for his enterprise in the powerful support from the millions of people yearning for a better tomorrow.

The discussed type of leadership preventing crisis is not limited, of course, to economic problems. As we know, war is the most ominous specter that hangs over the life of mankind. Are wars inevitable?

Why was the First World War fought? The answer is: imperialism, militarism, secret diplomacy, alliances and fear of peoples in seeking support for their policies.

Why was the Second World War fought? The answer is the same. Imperialism with the Manchurian crisis, the Ethiopian crisis, the Spanish conflict, the annexation of Austria, of German Sudeten, dismemberment of Czechoslovakia. Militarism with Hitler's success in militarizing Germany. Secret diplomacy with the Nazi-Soviet pact dividing Europe into spheres of influence, alliances with the pact between Germany, Japan and Italy. Fear with the policy of Munich compromises.

What were the results of the First and Second World Wars? The results were the same. Losses in life, the confusion of the whole economic life and heavy spiritual losses. Hundreds of millions of people worshipped their national gods, who were on their side and opposed to the enemy. Millions of men give themselves in the great battles in the hope that our world would be rid of those who are threatening mankind with the poison of hate and fear, but every war is scattering seeds from which a new war may emerge. After the two World Wars, men and women are again weighted down with fear of a new war, fear of destruction.

After the First World War, it was President Woodrow Wilson who came to Paris with the inspiration of the League of Nations to protect and to perpetuate the integrity of democracy in international relations. The machinery of the League of Nations was quite adequate to fulfill its objects, but it failed because the machinery of the League of Nations was not used. It was this fact that caused Mr. Churchill to speak of the recent war as "an un-

necessary war." It could have been prevented. If all the nations that united to defeat our common enemy in 1941 had been equally united when aggression was first started by Japan in 1931 and by Italy in 1935, the subsequent German aggression might have been prevented and the war of 1939-45 would not have taken place.

The source of the present world crisis lies in the coexistence of two incompatible institutions—the Cominform and the United Nations.

The United Nations work is to prevent wars in the future by removing in advance the tensions and injustices that lead to wars. The Cominform believes that world revolution is inevitable and keeps a watchful eye to take advantage of any opportunities which might arise to expand the policies of Cominform.

The United Nations believes that ethical and moral standards applicable to individuals may become generally accepted as applicable also to international conduct. Russia, a country which maintains millions of its own compatriots in slave labor camps, a country of tyranny, slavery, oppression and intolerance, believes in forcefully surrounding herself with a cordon of unwillingly controlled states.

The United Nations believes in the right of all peoples to choose the form of government under which they will live. The Cominform attempts to gain control over the internal affairs of other countries setting up within the government and in all important state institutions agencies to carry out the directives of Kremlin, contrary to the sovereignty of the people.

The United Nations stresses the vital importance of brotherhood and sees in it the unifying force essential to peace. The Cominform exalts hate and believes that the methods of provoking contradictions and conflicts in the world are indispensable for the victory of the Russian imperialism.

The present international crisis could have been prevented if the leaders of the free world had not abandoned, in Teheran, Yalta, and other post-war conferences following brutal aggressions, the peace aims outlined by President Wilson: "No special or separate interest of any single nation or any group of nations can be made the basis of any part of the settlement which is not consistent with the common interest of all." (The "Five Par-

ticulars" of September 27, 1918), and "Every territorial settlement . . . must be made in the interest of and for the benefit of the populations concerned, and not as a part of any mere adjustment or compromise of claims among rival States." (The "Four Principles" of February 11, 1918.)

The question of leadership preventing crisis in international relations is: Will the peoples of the world realize that they are partners of a great world partnership of nations in which every peace-loving nation wishes to determine its own life and institutions and to be assured of justice and fair dealing by the other partners? The Christian faith in the essential worth and dignity of each individual, when applied to international relations, demands preparedness to put forth all resources and energies to maintain a union of self-respecting free nations, and to protect their freedom and dignity from oppression.

Our colleges have to promote the Christian idea of cooperation which excludes the domination of society by any one economic group, and which holds that international and national tensions can be solved through common understanding. When Christians meet in humility and in love, determined to discover God's will, then honest men and women who at present differ profoundly may discover in Christian fellowship both the spirit and practice essential for Christianizing our life.

## A POINT OF VIEW ON THE STUDY OF ECONOMICS

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Among those who teach economics in colleges and universities throughout the land, there frequently crops out the notion that most of mankind's economic problems would be solved if the world would only turn to Christian principles in a thorough-going fashion.<sup>1</sup> There is reason to feel that such an approach represents a somewhat less than correct understanding of the content and scope of the study of economics, and may thus cause some violence to its acceptance and relish by undergraduate students. Hence it is the purpose of this note to file to this point of view a mild disclaimer and a modest caveat.

Economics in its barest essentials is a study of resource allocation—a reflection upon scarce means and competing ends capable of alternative uses, as Lionel Robbins has so admirably pointed out.<sup>2</sup> As such, its content is wholly concerned with material means and cannot admit of such intangibles as the Christian spirit, immortality, forgiveness of sins and conversion. These attributes lie more properly in the realm of theology—not economics. Years ago John Stuart Mill pointed out that the laws of economics have nothing to do with distribution,<sup>3</sup> which is the focus of argument for social reforms, but deal exclusively with production. "These things (wealth) are there, mankind, individually or collectively, can do with them as they please,"<sup>4</sup> and mankind does just what mankind in the social and political climate of the day direct should be done. The question of the appropriateness of the ends has no earthly judge beyond the conscience of the community itself.

<sup>1</sup> Andrew C. Rockover, "The Study of Economics in the Church School," Association of American Colleges *Bulletin*, May, 1954, pp. 302-309.

<sup>2</sup> Lionel C. Robbins, *The Nature and Significance of Economic Science*, The MacMillan Co., New York, 1932.

<sup>3</sup> John Stuart Mill, *Principles of Political Economy*, D. Appleton and Co., New York, 1906. For a delightful but brief summary of Mill, see Robert L. Heilbroner, *The Worldly Philosophers*, Simon and Schuster, New York, 1953, pp. 119-126.

<sup>4</sup> Quoted in Heilbroner, *op. cit.*, p. 122.



Now it may be argued that a thoroughgoing acceptance of Christian dogma would hasten a solution of our distribution problems, but such a point of view begs the question of what solution and presupposes an earthly intelligence capable of deciding and interpreting what the proper ends of economic life should be. There is reason to question whether there exists any hope for such intelligence now or in the foreseeable future. It may also be argued that the Christian formula has never been given a thoroughgoing chance to work its method among men. This formula, for reconciling mankind to this world and men to one another, is love, and hence, to follow the argument through, love would erase all idle resources, make worn-out and eroded farms productive, prevent prolonged drought and certain other agricultural distress, balance nicely the saving and investment problem, erase all cyclical influences and generally make economic life and all other forms of activity pleasant and attractive. In such a state, all environmental problems as well as those of human conflict would cease. Nirvana would descend.

It is reasonable to feel that an insistence on such a philosophy as this is fraught with danger: danger to the student, to society, to religion and to the study of economics. It ought to be admitted that there is a great deal of need for brotherly love and affection, and that the world and its members have shown a distressing lack of it in the past, as well as now. But to claim that love and love alone will solve all mankind's problems is to claim too much, explain nothing and confuse everything. The world is not that simple. Mankind believes in self-realization, in self-development that involves risk and conflict, and it believes in this for its own sake, and for the development of individual character which the overcoming of difficulties gives. As a matter of fact, it is in the overcoming of difficulties that man is able to discover the Divine which has been placed in his soul, and since man cannot step outside his own experience, he must accept incongruities and disorder as characteristic of the universe itself, acknowledging his creation as slightly below that of angels and above that of mere animals. The existence of a baffling array of problems to solve gives mankind the basis for moral decision. Suffering crushes, but it also builds and there can be no victory

without opposition. Our faith in the plan which has been unfolded for us should be such that it can weather a few storms.

It is axiomatic that a society cannot distribute more than it produces. Man has never been able to make something from nothing. Yet "to each according to his need" is precisely the measures which are advocated by "reformers" who put the common denominator of their reform on religious grounds. It matters not whether the reform is to be by reducing inequality or increasing prosperity.

Must not a free exchange benefit both parties? Wouldn't any arbitrary price, unless dictated by Divine Intelligence injure some party? It is a contradiction in logic to speak of any type of exchange being commensurate with the Christian ideal unless it is at the same time free and voluntary.

True religion in matters of social policy would appear to manifest itself in an energizing faith, a faith that study and an application of human intelligence will lead progressively toward happy solutions. The evils that beset modern society are moral and intellectual: no moral solution will suffice for all, nor will a total intellectual approach be our panacea. Morally, we must somehow breed a species of man that can be trusted with power—trusted in the same sense that Jesus Christ Himself trusts; intellectually we need to have men who can patiently work toward the solution of the problems of our time, realizing that to put too much emphasis on one solution to the neglect of the other is to blight the problem and distort it in such a way that it defies solution along rational lines. This is precisely the error of some men with their emphasis on dialectical materialism.

Love is not an end in itself, it is the means to an end, and only one means at that, albeit perhaps the most important. There is a relationship—a complementary relationship—between morality and intelligence, and to lead young minds in any direction that will neglect the other is—most charitably—questionable.

No, the teaching of economics should deal with resource allocation and must commence with analysis. As those problems of our society which the discipline holds are being laid bare upon the cold slab of reality, and all aspects of them are being examined, we can bring to bear the attitude of true religion—as our

conscience, directed by God, dictates it should be. To try to force people to be "good" is to defeat the purpose of God—not advance it, and such effort is not within the scope of the science of economics. We ought to be able to look at the problems of mankind in the world as they actually exist—not through the restrictions of a periscopic glance. If this view sometimes appears overwhelming, we can whittle away at the problem by persistent effort. No facet should be developed at the expense of any other, or claims advanced for a single view of a quality which it cannot have, and force universal acceptance of a logical contradiction. Because "no one can have any true idea of right until he does it; any genuine reverence for it until he has done it often and with cost; any peace ineffable in it till he does it always with alacrity,"<sup>5</sup> man must endure and overcome through personal, not vicarious, experience the evils of this world—not evils God created, but which appear to be an inherent part of His plan for us.

<sup>5</sup> James Martineau, *Endeavors After Christian Life*, quoted in W. H. Roberts, *The Problem of Choice*, Ginn and Company, New York, 1941, p. 26.

## RELIGION THROUGHOUT THE CURRICULUM OF HIGHER EDUCATION

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It is likely that faculty members of colleges and universities are showing more interest in religion today than at any period in the last hundred years. In many parts of the world faculty members have been gathering together to explore the principles and methods by which to relate religion to classroom teaching. The purpose of this paper is to deal with the prior question of whether a faculty member in a field other than religion is justified in bringing religion into the classroom.

At the outset we would do well to explore certain implications to be drawn from the very nature of liberal learning. Is the classroom treatment of religion needed to accomplish the major aims of higher education? It is generally agreed that one aim of liberal education is the transmission of our cultural heritage. Even the progressives, who urge us to begin with the student's present situation in order to prepare him for the future, anticipate that in dealing with his immediate problems the student will be led to investigate the answers given in the past. Pointing out that the sense of heritage is shared by exponents of different approaches to education, the Harvard Report recognizes clearly the importance of religion in that heritage:

To study either past or present is to confront the philosophic and religious fact of man in history and to recognize the huge continuing influence alike on past and present of the stream of Jewish and Greek thought in Christianity.<sup>1</sup>

We cannot transmit our culture without including religion.

Another widely recognized aim of liberal education is expressed in the Harvard Report as the development of the ability "to discriminate among values." It is unnecessary to emphasize the extent to which educators are recognizing increasingly

<sup>1</sup> *General Education in a Free Society* (Cambridge, 1945), p. 45. The significance of this statement is enhanced by the fact that the Harvard Report as a whole does not emphasize the importance of religion.

the significance of values in higher education. Nor need we labor the relevance of religion to value-seeking.<sup>2</sup>

The current emphasis on values is closely related to a larger conception of the responsibility of higher education to aid the student in his total development as a growing person. It is true that Hutchins, reacting against the "service-station" conception, stresses intellectual development as the sole aim of higher learning. The artificiality of this view was expressed graphically in the University of Chicago student newspaper in a cartoon which pictured students as being simply brains running around on two legs. Most educators today would agree, rather, with the faculty of the College of the University of Chicago, who recognize the broader aim of education to be "the development of men and women in whom the best possibilities of human nature are realized to the limit of each individual's capacity."<sup>3</sup> Such inclusive goals of modern education are expressed also in the Harvard Report. The Report notes that different approaches to education agree in aiming to transmit conceptions of the "dignity of man" and "his duty to his fellow men." Acknowledgment is made of "the debt of these two ideas to the similarly interwoven commandments of the love of God and the love of neighbor."<sup>4</sup> Increasingly educators are coming to see that our job is more than that of passing on facts and values to the student. We are to guide him in developing a total philosophy of life. An English teacher expresses it in these terms:

The professor who thinks of his students as human beings will do what he can to direct the study of his subject toward normative principles which may seem to offer at least a tentative solution of the predicament of modern man.<sup>5</sup>

To many of us it is axiomatic that for the achievement of this

<sup>2</sup> The place of values in higher education finds effective expression in H. Lowry's *The Mind's Adventure* (Philadelphia, 1950), p. 66. See also the discussion of the aims of education in Cuninggim's *The College Seeks Religion* (New Haven, 1947), pp. 110-120, where the significance of values keeps recurring in the statements of leading educators, many of whom expressly recognize also the importance of religion in attaining values.

<sup>3</sup> *The Idea and Practice of General Education* (Chicago, 1950), p. 7.

<sup>4</sup> *General Education in a Free Society* (Cambridge, 1945), p. 48.

<sup>5</sup> H. N. Fairchild, "The Place of Religion in College Teaching," *Key Reporter*, Spring, 1951, p. 3.

aim, as of the others mentioned above, religion has a key role to play.

If we grant that courses in religion should be included in the curriculum, it might well be asked why religion should also be dealt with in other courses. One reason is that the major aims of education cannot be fully attained by merely assigning different aims to different courses. Obviously, certain courses are more suited to the accomplishment of particular goals than others. The ability to communicate one's thoughts is fostered especially in speech and English composition; courses in history, philosophy and religion are particularly suited to develop the ability to unify and synthesize ideas. Logical reasoning is trained best in courses in mathematics and logic. Nevertheless, the broader aims of education will be accomplished most adequately when they are sought to the greatest extent possible throughout the curriculum. This is obvious in relation to the aim of training the student to express himself in good English. Courses in English can teach him the rules of grammar and give him some practice. But greater competence will be attained if his other professors provide him with examples of clear expression and evaluate the student's oral and written communication with an eye to good English as well as to content. Logical thinking will likewise be developed best if the different professors stress its importance rather than leaving it all to formal courses in logic.

Another reason for relating religion to other courses becomes clear when we consider the unity of reality and of the individual. Specialized courses have multiplied as a practical expedient to cope with expanding areas of knowledge, but they are artificial and to some extent accidental. Reality itself is not divided up into different segments, but is all of a piece. Undue reliance upon particular courses for the development of specific abilities, which would then be automatically transferred to other areas and to life situations, depends largely upon the assumptions of a long-since discredited "faculty psychology." The interrelationships of mental functions are now generally recognized. As Whitehead writes: "After all, our pupils are alive, and cannot be chopped into separate bits, like the pieces of a jig-saw puzzle."

Exponents of "progressive education" likewise recognize that

we are dealing with total personalities related to a total environment. On this basis they criticize the atomism of the free elective system in favor of greater integration in the educational process. The contemporary emphasis on general education is also meant to counteract the departmentalization of knowledge. Thus the College of the University of Chicago aims to provide "the kind of education men need as men and human beings rather than as specialists." To this end broad courses which cut across departmental lines are provided. In such typical programs as those at Chicago and at Hobart College, religion is integrated into the total picture along with other important areas of knowledge.

It is clear that the very nature of education calls for the integration of religion into the total learning process wherever it is relevant. But this requirement is not only inherent in the concept of education; it is implied by the nature of religion as well. Religion is concerned with every area of life and thought, and cannot be isolated in a particular niche without doing violence to its real meaning. This is recognized, for example, by the distinguished Alumni Committee of Postwar Amherst College, which classifies religion with history and philosophy as an "integrating discipline" rather than confining it to a position as one area of the humanities.<sup>6</sup>

We have seen that the nature of liberal education and the nature of religion call for relating religion to the different academic subjects wherever it is relevant. This becomes more evident when we focus attention upon the responsibility of the individual teacher to his students. The teacher's obligation is to explore with his students the truth in some particular field as related to other fields and to the student's own existence. More important than merely presenting certain facts is to analyze, interpret and illuminate these facts. The teacher who approaches his task from a religious perspective can give it an added dimension. He will enrich the experience of his students as he encourages them to explore the deeper meanings of a subject. This is recognized by a professor of astronomy who asserts:

I have a duty, as a scientist, to lay before my students a fair and proper picture of the astronomical universe and our

<sup>6</sup> *Amherst Alumni Council News* 18: 3, p. 86.



reasoning toward it. This does not mean that every detail must be included, but the Creator is not a detail in his Creation! Either I include him or the picture is distorted.

Often the deeper exploration of a subject is stimulated by the questions of students. Professors sometimes manage to isolate their thinking within a particular area of subject matter. But this is impossible for the student, particularly in this period of emphasis upon general education. The student goes directly from a sociology class to the physics laboratory. The next day he studies psychology, music appreciation and religion. The second semester half of his subjects are completely new. A thoughtful student is likely to note conflicts between different ideas he encounters. There are, doubtless, additional conflicts he fails to note. For an hour in the psychology class he is a determinist. In his ethics class, he assumes the freedom of the will. While studying business administration, he is told that certain economic laws are autonomous. His readings in religion assert that God is the Lord of all areas of life. Even if the instructor is aware of the intellectual perplexities of the students, he may fail to realize their implications for religion. An instructor in a Midwestern university once told the writer that he was amazed when a student reported that some of the ideas presented in class precipitated acute religious problems for several students.

The teacher needs not only to be sensitive to the perplexities of his students, but to anticipate them in the classroom. When the process of learning precipitates the student into a maelstrom of intellectual confusion, does not the instructor have an obligation to help the student think his way out? If the professor has found in his religious faith a perspective which gives meaning and a degree of coherence to his world-view, he has an obligation to tell the student about it. This is especially clear if the college has the expressed aim of helping the student attain a satisfactory philosophy of life.

## **REGIONAL CONFERENCE IN THE WEST CENTRAL AREA**

The 19th Annual Conference of Church-Related Colleges in the West Central Area was held at the College of St. Thomas, St. Paul, Minnesota, on November 6, 1954. The theme was "The College and the Parish," with Reverend Godfrey L. Diekmann, O.S.B., Professor of Theology at St. John's University (Minnesota), as the speaker. The meeting started at 10:00 o'clock with devotions by President Bernhard Christensen of Augsburg College. Dr. Distler made a report on the work of the Association of American Colleges. Committees were then appointed. After luncheon in the College Grill, a discussion was held on the theme of the address of the morning. Then followed a business session.

## **REGIONAL CONFERENCE IN THE SOUTH**

On November 30, 1954 the Annual Conference of the Church-Related Colleges in the South met in the Mirror Room of the Kentucky Hotel in Louisville. Registration of delegates started at 9:00 o'clock. After the invocation reports were given by special committees. The addresses were by Myron F. Wicke, Secretary of the Board of Education of the Methodist Church, and by Dr. Distler on The Work of the Commission on Christian Higher Education and The Work of the Association of American Colleges, respectively. A discussion period was held and then a business meeting, followed by the benediction.

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*—National Voice*

## EDITORIAL ITEMS

WHO SPEAKS FOR GOD by Bishop Gerald Kennedy is a vivid portrait of the Christian minister of today and should help preachers of all denominations to better understand their obligations to men and to God. Abingdon Press, New York and Nashville.

JEREMIAH by Dr. Elmer A. Leslie, Professor of Hebrew and Old Testament Literature at Boston University School of Theology, is a definitive new study which offers a completely new translation of the book of Jeremiah, a carefully worked out chronology of Jeremiah's writings, and an interpretation of the prophet and his message. It gives the findings of scholars across the ages, as well as Dr. Leslie's own interpretations and conclusions which are the results of more than five years' study of the prophet and the events through which he lived. Abingdon Press, New York and Nashville.

THE INTERPRETER'S BIBLE, Volume 3, the seventh volume to be published in a complete new commentary in 12 volumes, contains the text, exegesis and exposition of Kings, Chronicles, Ezra, Nehemiah, Esther and Job. The preaching and teaching values in these Biblical books are opened up by the following preachers and scholars outstanding in the field of the Old Testament: Norman H. Snaith (Introduction and Exegesis of I and II Kings), Ralph W. Sockman (Exposition of I Kings), Raymond Calkins (Exposition of II Kings), W. A. L. Elmslie (Introduction, Exegesis and Exposition of I and II Chronicles), Raymond A. Bowman (Introduction and Exegesis of Ezra and Nehemiah), Charles W. Gilkey (Exposition of Ezra and Nehemiah), Bernhard W. Anderson (Introduction and Exegesis of Esther), Arthur C. Lichtenberger (Exposition of Esther), Samuel Terrien (Introduction and Exegesis of Job), and Paul Scherer (Exposition of Job). The Abingdon Press, New York and Nashville, 1954.

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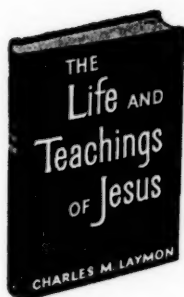
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